



The Great Law Book.

THE KINGDOM AND REIGN

OF THE

MESSIAH ;

His Subjects, Precepts, and Government :

WITH

PRELIMINARY REMARKS

ON

THE BIBLE, ITS AUTHOR, DISPENSATIONS, AND
OTHER KINGDOMS.

BY

HARMON KINGSBURY.

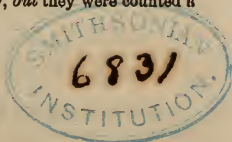
"I have written to him the great things of my Law, *but they were counted a strange thing.*"—HOSEA 8 : 12.

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P R E F A C E .

WE have not taken our pen at this time to apologize for what we have here written, but because we have not been able to write and present it to the reader in a manner more satisfactory to ourself. Seven or eight years ago we took the Bible with the single object of collating a Book of Precepts for the use of man, all men, everywhere, in every condition and circumstance of life. We had not proceeded far before our plan was enlarged, so as to comprehend every subject treated of in that wonderful book: and it was not until we had collated and arranged, under appropriate heads, about 16,000 verses of the Old and New Testaments, that we met with similar works of other men, which, to a good degree, seemed to meet the exigency demanded, except in regard to the subject of "THE GREAT LAW BOOK," herein presented; "THE WORDS OF CHRIST," just published, "THE GREAT STATUTE BOOK: Divine Precepts and Judgments, for the Government of Man, with Revealed Commentaries upon them," which is being prepared.

When commencing this GREAT WORK we contemplated only one volume; but, in our estimation, it has arisen to infinite upon infinite, infinite upon infinite. Instead of exhausting the subjects, or saying half we wished to say, not *half* we have *written*, have we yet had time or strength to present, for public inspection. Even in *this* volume, in many cases, thoughts have been presented as given, (not by superhuman revelation, but in the way of God's appointment: "if any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not,") and often repeated, from want of health, and competent help to condense and arrange them more systematically. But if the work possesses no other merit, it unquestionably has this, thought upon thought, and not unfrequently new, it is said, and line upon line, imitating in *this* particular the sacred writers of our Bible.

With pen and paper before us, to consider these important and sublime subjects; and, when on our knees we sought from God the needful aid, we pledged him, if He would give us his aid and guide our pen, it should follow his directions wherever it might lead us. But little did we think of writing such a book as the present one. And

we thought still less of the many toilsome days and sleepless nights, wasting our physical energies and drying up almost every spark of vitality, necessary to the prosecution of such an enterprise. Yes, we little thought of all this, and of the many things a New-Englander, born, and educated, and converted in their most strictly puritanic schools, would have to unlearn; how many prejudices and prepossessions, which had been accumulating for half a century, would have to be given up; and how many old and long-tried friends, in the Church and out of it, might thereby be repulsed, if not entirely alienated. But we had vowed unto the Lord, and must not defer to pay. He has, to the letter, we believe, performed his part of the contract; and we wish to perform ours, cost what it may.

In justice to our readers, as well as on our own account, it should be understood that many of the following thoughts were hastily penned by the author, as mere *memoranda*, to be, at a future time, amplified, systematized, and arranged for this book, when the plan should have been perfected, and all the material therefor gathered, as is our usual custom.

It is now about two years since most of the present work has been in this shape; not that we were not ready, and very anxious to publish it, but because our eyesight had failed, and past efforts had prostrated our whole physical system. Being therefore unable to prepare the work satisfactorily to ourselves, and the difficulty of safely intrusting this amplification and organization to others, the only alternative seemed to be to publish it, in its present shape, or perhaps not at all. We have therefore arranged and tied together, as best we could, under the circumstances, a few of the very many thoughts on these subjects, penned as they occurred to us, from time to time. This is our only apology for giving them to the public in this somewhat repetitious and desultory manner.

We rejoice that our views, gathered from conversation and the few papers heretofore published in other forms, have been spreading, sometimes from the pulpit, sometimes from periodicals, and even from highly valuable books. Our main helps—indeed, we may truthfully say, almost our *only* helps—in preparing these papers, except our memory of ecclesiastical and profane history, have been the Bible, especially the New Testament, and our own reflections. For in vain have we sought, before or since, to find authors, ancient or modern, who could aid in many an emergency, which long would seem to be desperate, when at last, light has beamed from above to dispel the darkness, remove the prejudice, and imprint truth in virgin beauty, never before discovered. It is not that Hand Books, Manuals, Institutes, Catechisms, Statute Books, Law Books, Histories of the Church and State Governments, Political and Ecclesiastical, ancient and modern, Christian, Jewish, Mohammedan and Pagan, etc., etc., in great numbers, were not at hand, nor were the labors of others undervalued, but because they had, all of them, taken other views, which were unsatisfactory to our mind. They failed to meet our desires for this peculiar occasion.

We have not strength of body, however desirable it might be, to expatiate on the great variety of matter presented, but must leave

the reader to examine for himself, and supply any deficiency, and correct any defects that may be discovered, either in matter or manner of execution, for many a page has been written with a faint heart and trembling hand, and with eye-sight so dim as to leave it impossible to read a single paragraph of it. Under such circumstances some parts of each chapter have been written, and hurried together, while yet the author might be able to advise in putting it together, and hearing the proof read.

THE CHRISTIAN DISPENSATION has received far more thought and attention than either of the others; much of which still remains to be presented. Indeed, but for this, and to render more clear and plain our views, much that has been said on them would have found no place here, being of less importance in these last times.

When presenting a subject for the consideration of others, especially when it has engaged, and is still engaging, the most lofty intellects, the ablest scholars, the humble Christian, and the aspiring Pharisee; a subject upon which have been written thousands of volumes, scarcely any two of which agree, and which have left the world almost as much in the dark as before they appeared; it is difficult to know where to begin; what plan to pursue; and when enough has been said: suffice it to say, that it has been our endeavor to exhibit a plain, unpretending, common-sense view, resulting from a protracted, most thorough and honest examination of every word and sentence uttered by the Founder of this new and last dispensation; and of its statutes and discipline, as recorded by the Evangelists in the New Testament. And here again, more than in the foregoing, have we been led by a way we knew not, and least expected.

It has so often been said by those supposed to know, and whose praise was in the churches, that Christ prescribed no specific rules for the government of his Church, but left it to the wisdom and fidelity of his Apostles, perhaps to other disciples coming after them, to enact, amend, abridge, alter, or annul, as might be dictated by the ambition, selfishness, caprice, or an honest desire for the highest good of all, as the case might happen to be; that our great surprise has resulted not from finding so *little* in Christ's teachings on this point, and that, too, quite ambiguous, as from finding such a *flood of light*, such perspicuity, particularity, and definiteness; such specific and peremptory commands, adapted to, and intended for, all time, all people, and under every circumstance, even to the second coming of our Lord.

Were we now to admit that the King who is to rule over all, and whose Kingdom is to embrace all others, and last forever, has enacted no definite rules by which his people shall be governed as well as judged in the last great day, it would be at the expense of all reason as well as truth—and it is hoped that in the sequel it will be found, even as we believe: surely, if there are no rules of government, no explicit commands to be obeyed, no definite Law existing, then there can be no sin; for where no law is, there can be no transgression.

But suppose we admit, for a moment, that no definite rules have been given, but that discretionary power was given to the Apostles, or each body of believers, in every place and age, and what would

be the result? Just what Satan, and every other enemy of the Gospel, would desire—so many rules, so inadequate and unadapted, would arise, as to leave the brotherhood in a state of confusion, uncertainty, assumption, oppression, and anarchy; so that, instead of a community of interest and unity of feeling, we should have just what is now seen; not because there *is* no specific rule for the government of this Kingdom, but because its enemies have succeeded in making its subjects believe the lie, so ancient and often repeated, that “there is no” general rule. Should we succeed in adding another ray to the light already exhibited, thereby showing more clearly the character of God, honoring the Law, and removing the imputation of forgetfulness, carelessness, incapacity, or willful disregard, on the part of Christ, of the best interests of his Kingdom, the great desire of our heart will be realized.

And now to the words of *THE KING*. We have found them full of directions as to our thoughts, desires, words, and actions; not overlooking, however, our faith in him, as the Son of God, the Saviour of the world, the great, cardinal virtue necessary to our coming to Him, that we may have life. When He commands, all may understand him. Whenever He teaches, all is plain, even “the way-faring man, though a fool, need not err therein.” None, therefore, need be surprised when we attempt to bring them back, and confine them to his express, explicit teachings, touching the Law and the discipline of his Kingdom. If He has given rules best adapted to the government of his people, it certainly can be discovered. If He has not, then the fact will be no less evident: but should the Law and the Precepts be made manifest, it will be the imperative duty of all men to acknowledge and abide by them. That such may be the result, is the ardent prayer of

THE AUTHOR.

MT. HERMON, STATEN ISLAND, N. Y.,

May, 1857.

CHAPTER I.

THE BIBLE.

"EVERY word of God is pure. Add thou not unto his words, lest He reprove thee, and thou be found a liar. If they speak not according to this word, it is because there is no light in them. My zeal hath consumed me, because mine enemies have forgotten thy words. Thy word is very pure, therefore thy servant loveth it."—Prov. 30 : 56; Isa. 8 : 20; Ps. 119 : 140, 139. See Rev. 22 : 18, 19.

OUR BIBLE is a wonderful Book ; and so say all religionists of *their* sacred books ; the Hindoo of his *Shaster*, the Mohammedan of his *Koran*, the Parsees of their *Zendavesta*, the Mormon of his *Book*, etc., etc. ; nevertheless the Bible, the divinely inspired Word, is infinitely superior to them all, as it contains truths old and new, with no mixture of error. For whatever God *speaks* is as true, consistent, and important as what He *does*. And if any thing could or should be found in the numerous writers of the Bible that is not true, or accordant with his works and ways, it surely would not be *his* word.

But the sacred books of all other religions are a commixture of truth and falsehood, reality and fiction, wisdom and folly, because their origin is of men. And all the marks of real wisdom which they exhibit were doubtless derived from traditional notions of the true God, from the Scriptures, or from the study of his works and ways : for He is to be known in all the works of his hand, and the course of his providence, as well as the voice of his Spirit—"the invisible things of him from the creation of the world being clearly seen," etc. (Rom. 1 : 20.) Before the Bible, men had a CONSCIENCE : they ALWAYS had one, which, unimpaired, would accuse or excuse, and leave its possessors without apology if they fell into sin. To the conscience are added the aid and evidence of the natural law—the law or constitution of our being, by which we may learn what is good and useful, or bad and hurtful—what is holy, and what is sinful. But God has in mercy added the evidence of the Bible.

There is one fact in this matter, however, which deserves particular notice, and prompt and implicit imitation on the part of the devotee of the Bible, the *Christian's* sacred book. Notwithstanding its vast superiority in every respect over other sacred books so-called, especially those of the pagan and the infidel, its salutary influence is often nearly or quite lost in regard to uniformity of belief and practice on the part of its professed advocates and adherents. The Hin-

doos and Mohammedans, for instance, and their followers, observe *them* to the very letter. Whatever their books prescribe is strictly and literally obeyed. Whatever they forbid or enjoin, is *their* supreme law; and not what this or that one may prefer to it, as is often done by the pretended friends of the Bible, who change the letter and spirit too, for something nearly analogous to it, especially when it relates to *action* rather than belief. But not so with the followers of most other religious systems. Whatever *their* books say, has the effect to silence all controversy: a Hindoo is generally a Hindoo, a Mohammedan is a Mohammedan still, at all times, in all places, and under all circumstances; and they do not take the liberty to enact statutes, each for themselves, as the nominal Christian often does, producing the divided, and consequently hurtful ranks of sectarianism. We too often forget that "the *Bible*, the Bible *alone*, contains the religion of Protestants."

Now we Christians have before us, as it were, three books, namely, those of creation and providence, and the written word, each bearing unequivocal marks of a common, divine origin, infinite in wisdom, order, benevolence, and power. Hence they must all be true, harmonious, and supremely important, claiming consideration and respect from all men. Man needs but a just comprehension of these books, in order to know, admire, love, and confide in their Author. It is the *fool* only who says there is no God. It is too late, since modern science has shed her light, since Nineveh, yea, the old Assyrian world has been exhumed, to testify for the BIBLE, to be skeptical on a subject of such unutterable importance as that which brings "life and immortality to light;" which treats of God, of his Son, and of the Holy Ghost; of angels, of heaven and hell; of myriads of worlds and all things in them; of man especially, his relations and obligations, both to his Creator, his neighbor, and himself; which tells him of his sin and danger, and how and when he may escape from a deserved perdition, and fly to a benignant heaven. For such are the high topics of the Book of books. Nay more, it speaks of the whole realm of spirituality, as well as of the physical universe. It tells us of the devil and *his* works, and how evil entered the creation of God, as well as of the instituted means of its expulsion; of man, in all his conditions, relationships, and experience, as a race and as an individual; of existences in the animal, vegetable, and mineral kingdoms; of the sciences and arts; of the seasons, day and night, cold and heat, seed-time and harvest. There is not a department of science in which this holy oracle does not utter its voice. Natural history and natural philosophy contribute equally to its elucidation. It treats also of governments, divine and human, obedience and disobedience, belief and unbelief, hope and fear, joy and sorrow, prosperity and adversity, honor and dishonor, riches and poverty, liberty and slavery, health and sickness, life and death, time and eternity, judgments and mercies, promises and threatenings, faith and worship, justice, purity, charity, generosity, contentment, benevolence, truth, falsehood, etc. And we must go to the Bible as the fountain of our liberties, civil, political, social, and religious. It is the

true MAGNA CHARTA of all our rights, and of the rights of all. It is too late now to shut our eyes to the flood of light thus bursting upon us through all these channels of knowledge; from above, and beneath, and all around, identifying the Author of the written Scriptures with the Author of that "elder scripture," the book of Nature and of Providence. And oh! for a heart suitably to love and adore; for a voice appropriately to set forth the goodness and mercy of Him who has done so *much* for man, in giving him *the Book*!

But again, the Bible is the *oldest* written book; the most lucid and reliable, instructive, comprehensive, perfect, interesting, learned, invigorating, elevating, purifying, refining, and ennobling of all books. We can not overstate the infinite variety and value of its items of information, and of its communications to the sum of human knowledge. Its annunciations outweigh in importance, even to the life of man on earth, all that ever fell from angel or men. Its title to universal and unlimited confidence is perfect, reflecting, too, like a mirror, the image both of God and of man; and, like the daguerreotype, impressing on the believing soul the attributes and the *character* of its wondrous Maker. It accomplishes a work *in* man and *for* man, which the magnificent volume of the visible creation, and the living language of Providence have never been able so fully to effect.

The Bible is a book of *history*, realized and anticipated, of the past and of that which is to come. It is mainly and essentially historical; yet we may also say that it is so far forth also an inspired *commentary* upon all that is, was, and is to be. And, as such, it is a most gracious *gratuity*. God might justly have left us—when He ceased to address us orally—to depend on traditional instruction, as to what He has been saying for these six thousand years. And what is mere *tradition*, but the blind leading the blind? Now we have, in the Bible, indisputably, a true history from God, and of God, and a true manifesto of the divine will, and of man, and his duty. Its *prophetic* part is but history by anticipation, or future history, written before the event, and fixed as due and certain on the unchangeable *time-tables* of the universe. For the All-wise knows, and has always known the end from the beginning; and He had only to say to his servants, "Take your pens, and write thus;" and what they should then write on parchment would, and must, in due time be written in the living characters of fact, and become the subjects of history proper.

Again, the Bible is a book descriptive of the LAW, ORDER, or original constitution of things; of man's being, the demands of his nature; of all being; and of the primitive natural law by which they are governed and controlled. It is not, strictly speaking, *the law*, so much as a shadowing forth, or explicit and luminous exposition of it, so that all men seeing it may know their necessities, and the ample provisions made for them; while it warns them of their utter inability to make out a way for themselves, and to direct their own steps. It is a *history* of the Law, or GREAT PLAN of God's operations, so far as man is concerned to know; or, in other words, the revealed constitution of being. The *commandments* here recorded are not the

Law, but one chosen method of promulging it, and thereby publishing the will of God, which is perfectly consonant, and eternally contemporaneous with the divine constitution of things. This has been done that man, the subject, may know more perfectly the law of his being, and thus be taught in the easiest manner how to conform thereto.

The Divine Being has, in this volume, been pleased to notify human agents of the consequences, here and hereafter, of a violation of this law, as much as to say: Now the law is *fixed*; if you conform your lives to it, it will be well with you: if you do not, I can not prevent its being ill with you: for now you are, in view of it, to form a character, by little and little, which, consistently with your free agency, I can not change or obliterate. If that character be good, as I in this book command you to form it, you can not but be blessed; if bad, be accursed. You now, in view of all this, and of the examples of obedience which I have therein caused to be recorded, must act for yourself freely. I institute no compulsory measures. Choose and live—reject and die. Here, then, is a history of God's will and desire as we find them in the written word.

The Bible is a book of *precepts*, covering the *whole* matter of duty; enjoining the right, and forbidding the wrong; and allowing to none the privilege of making or obeying any other: as well as a publication of a system of rewards and punishments, duly to sanction all. Indeed we are here taught all things to be learned or unlearned, to be done or avoided, to be believed or discredited, received or rejected, loved or hated. Thus is it the wisdom of God condescending to teach us; the munificence of Christ, manifested in a perfect rule of human conduct; the fruit of the Spirit, hanging before us on every branch of the tree of life.

The Book has been summed up by its Author into ten principal words, or precepts, called *The Commandments*. These He caused to be divided, and written on two tables of stone: the *first* relating to man's duties to his Creator, the *second*, to his duties to himself and his fellow-man. Under one or the other of these general precepts may most appropriately be arranged the entire *moral* contents of *this wonderful Book*. The Ten Commandments speak of, 1. One God; 2. His worship; 3. Hallowing his name; 4. Labor and rest; 5. Social obligations; 6. Injuring no one; 7. Obstructing not their increase; 8. Invading not their possessions; 9. Tarnishing not their reputation; 10. Coveting not another's. Or otherwise expressed, they are a directory, with respect to, 1. God; 2. Worship; 3. Manners; 4. Occupation of time; 5. Submission to authority; 6. Charity and humanity; 7. Our character; 8. Our property; 9. Truth and sincerity; 10. Our desires. Again, they *guard*, 1. Jehovah's supremacy; 2. The purity of His worship; 3. His holy name; 4. His day; 5. All good governments; 6. Men's persons; 7. Their purity; 8. Their property; 9. Their speech; 10. Our desires. This law *requires*, 1. That we believe in God; 2. That we serve *Him* only; 3. That we speak reverently of Him; 4. That we improve our time; 5. That we honor our superiors; 6. That we do good to all; 7. That we be

continent; 8. That we be just; 9. That we be truthful; 10. That we be generous. Another form of statement. I AM THE LORD. 1. Have no other; 2. Make no likeness of any; 3. Profane not my name; 4. Improve your and my days; 5. Be obedient; 6. Do no murder; 7. Be chaste; 8. Be honest; 9. Be veracious; 10. Be content. And thus may the variations of their expression be varied almost indefinitely, covering, as they do, the whole ground of human obligation, in all its diverse, ethical phases.

Love—to God and to man—is the brief but comprehensive summary of *the whole*. A monosyllable—love, is the condensed expression of the whole Decalogue. In this spiritual and universal form it stands forth in its essential, eternal unity, with *the Gospel*, which is a history of *Redeeming Love*, set forth in the life and death of the only Law-fulfiller, and a new revelation in the flesh of the true, original Light, which lighteneth every man that cometh into the world. In Jesus alone and first, did the holy law become *actualized* in man's will.

In general, the poetry of the Bible is the language of holy love; its praise and thanksgiving, the gushings of grateful, benevolent hearts. And all true faith and prayer, in our world, flow forth from this pious fountain, opened in Scripture, and are the result of that enlightened, subdued, and filial spirit, which is both inculcated in this message from Heaven, and guaranteed to all who will accept it.

The light communicated through this written channel has been *progressive* and *cumulative*. The dispensations it records have been *successive* and *perfective*. Still, through them all, the religion they embody and have taught was essentially one and the same. God existed with certain fixed attributes; man, the fallen, was, as now, to be raised to favor. And all must be done with a view to this end.

In order the better to understand this word, it is necessary to acquaint ourselves, as nearly as possible, with the *chronological* order in which it was communicated to the various writers; when, where, and under what circumstances they wrote; the modes of thought, habits, customs, and language used and understood by the writers and the people around them: and also with the geography of the countries, and the many and material changes which words then used have in some instances undergone during the thousands of years which have intervened since the first and even the last was written.

Were this word to-day to be spoken to the people of the United States, or England and Scotland, in plain vernacular language, which *we* understand, as it was to Moses, to Daniel, or Malachi, to Matthew, John, and Peter, in a language which *they* understood, most assuredly should we also know what was communicated, as clearly as they did. For a revelation which reveals nothing is no revelation; or if so dark and obscure as to admit of many meanings, as different as they are numerous, it would be often injurious, if not useless. Surely the blessed Spirit had both capacity and honesty to make his mind and will equally intelligible to the men of all ages.

And neither can the Divine Spirit have willed, or the Divine Word have led to, a misunderstanding of the message, or even to any corruption of the terms in which it was originally delivered; so luminous with truth as they must have been.

In this Book *alone* have we "a Body of Divinity," worthy of the name. How often do we find this presumptuous title given to a volume of human speculations, or to a dry, metaphysical system of dogmatic propositions! But in the Bible we have the True System of Theology; the one given by the HOLY GHOST. In comparison with it, the works of all systematizers are but oppositions, or impositions. Its pages alone are untainted by the virus of sectarianism, untrammelled by the chains of prejudice and earth-born passion. And one of its characteristic excellences, as "every man's Book of Divinity," is, that it presents Truth's lessons to her scholar, man, *consecutively*, according to the necessary *chronological* laws of mental reception, and conception—speaks and writes the *first* thing *first*, the *second* thing *second*, and so on with respect to every subject of which the Scriptures treat. There is no misplacing of No. 1 for No. 5, and No. 20 for No. 6, etc., to *make out a sectarian*, disjointed theory, that may mean something, or nothing, or every thing which a sect may desire. This is a kind of theological work, that every man or woman may make, who, disregarding the true principles of Scripture collocation, capriciously displaces or dislocates what is contained in Holy Writ, for the *regulation* of our faith and practice. But would we know the mind of the Spirit, our infallible Teacher, we must lay aside our sectarian partialities, and, in child-like simplicity, receive the engrafted word, as it has pleased him to set it in order before us, and not as our pride would suggest, or our ignorance conceive to be the best way of communication. Proceeding in this manner, we shall find our eye directed from point to point, in the order of the divine arrangement, and of historical development; and our mind will be able to grasp the mighty whole, from *first to last*, in the most natural and impressive manner; and each reader and *hearer* will thereby be assisted to climb the sacred ladder of Scripture, "without note or comment;" and the confused hubbub of wrangling sectarians will soon be unheard in the distance, and the long-lost unity of the people of God on earth be realized again, in the free and pure atmosphere of *Bible Christianity*. Let all the sincere friends of truth take this stand-point, and we shall have no more occasion to apprehend coming crops of *men-formed* bodies of Divinity, and to tremble lest there should be more arrows yet, dipped in gall, remaining in the quivers of the numberless sectarists, who exist, as we fear, rather to curse than to bless mankind. Oh! when will every thing be banished from this distracted world, which breaks the holy *peace* of Christ's kingdom, and transforms brethren into fierce anathematizers of one another!

Nor can we ever expect to *know* all that may now with certainty be known, of the heavenly message, until we come to the study of this, as we go to the study of God's other Books, namely, Creation and Providence: the sciences, for example, the study of Astronomy, History, Botany, Chemistry, Geology, Anatomy, etc., etc. The natural sciences are understood, because men are found, who are willing to look at *one* of God's physical works at a time. Thus proceeding, they learn *more* and better in these fields of research. This is plain; for the world of matter is too vast to be taken into the eye, either of the

body or of the *mind*, at a time. And so of the world of spirits. No man can learn many things in any sphere of observation at a time, nor can he *look* at them all at once, and *en masse*, without overlooking much that essentially belongs to them, either as an aggregate or as individuals. You may select, for example, an acre of forest, or meadow, and survey it a hundred times a day, as a whole, and yet never really *know* it, as a practical farmer, or a botanist, would, by specific examination, of part by part. So in reading a book. You may *look over* and peruse, and re-peruse the Bible, in so general, confused, disorderly, undistinguishing, and uninquiring a manner, as to *overlook* some of its most instructive and important features, and in fact, to make no sensible or real progress in true Biblical knowledge. "When," says Marheineke, one of the most profound and learned of orthodox German theologians, "when will men concede that, in all active *knowing* of truth, *method* is every thing, namely, the preserving, verifying, and authenticating the contents? If the culture of time has a result, it is this, that with it every thing turns upon the logico-methodical progress in the developments of thought, and that the world has become thoroughly sated and wearied with arbitrary thinking and reasoning, moving about in mere wanton leaps and sallies, as the fit takes. Hence it is now also of the highest moment, that the learner in religion should be aware that the transition and advance from one matter to another, is not a casual, *capricious* thing; that each part has its hold or support in another; that it *necessarily* goes forth from the other; in short, that the *connection* of the truths of salvation is one *contained in themselves*, not made by men and their thoughts, but *by God and his thoughts*." These observations of a foreign scholar are to our point. The Bible must be permitted to determine and prescribe for itself *how* it is to be studied. Its own order of thought, of dates, and of subjects, must be constantly consulted. And, as all truth is analogous, so there can be but one natural method of becoming acquainted with universal truth, in its scientific form, whether of natural or supernatural origin. Therefore we may infer, that, in order to *study* the Word to advantage, it would be advantageous to collate and arrange, under appropriate heads, every thing pertaining to every subject treated of in it; and consider the groupings of the whole, separately and specifically. And, when this is done, if any one, as all necessarily must, lack *wisdom*, let him ask of a liberal and never upbraiding God. Let us all thus come to the Word, to be led by *its* light, to be anchored on its bosom, to be wafted along by its spirit; and then shall we see eye to eye, love as brethren, be of one mind and be guided into all essential truth.

Now this doctrine is universally assented to, with respect to physical science; but MORAL SCIENCE, it is said, virtually said, must be taken in bulk, as it were, gulped down in mass; and hence the prevailing stupidity and ignorance, with respect to what God has *said*. Many tell us, in effect, that the Bible is already arranged enough for us—don't dissect it—read and study it as it is. Now I revere all of God's Books—all are alike sacred to me; and all are alike designed

to show us God and ourselves. Each is ordained and commissioned *to teach*, under *one law* of mental acquisition. Men are so *constituted* that they can see but one thing at a time, or one class of things, clearly and understandingly. And what does the universal Author *design*, by throwing all his works and ways and *words* together, and promiscuously, not in formal and classified divisions, but to evoke the intelligence and *thought* of men, and to develop all their energies and faculties, physical, mental, and moral?

Long have I thought, that the science of morals has not been studied *to the best advantage*. The Bible being our great text-book wherein the dumb teachings of nature are all republished, and all its gracious hints reprinted, as it were, in capital letters, and laid before us in the most perfect form of communication of which our nature is capable, we have nothing to do but to *study* its pages in the *same method* as the *alphabet of nature*, which is our "First, or Primary Book," and thus *go on*, step by step, from the natural to the spiritual, from the knowledge of earthly, to that of heavenly things. And this must be by comparison, by sequence, by the dates of writers, and with reference to statistics—topographical, historical, numerical, etc. Not to be misunderstood on this point, we must enlarge, somewhat, at the risk of apparent repetition.

If the infinitely wise and good God has caused this holy volume to be written for man's enlightenment, He must have had respect not only to the *period* when, and the persons to whom, but the subjects and the order, or manner in which it was to be given. All this, it is natural to suppose, would be as necessary as that He should have respect to the *matter* to be communicated. Without this, would it not appear to be doing the most *important* thing *not* in the *best* manner?

Therefore we say, 1. God determined to make this revelation. 2. He fixed upon the time when it could be best presented. 3. He chose the man and a people to receive it. 4. He directed what should be said first. 5. He caused it to be clothed in such language, that those to whom it was addressed could understand such parts as were intended as a revelation *then* to be understood. 6. All these were no less the subjects of his special care and direction, than were the facts and doctrines to be revealed. 7. It was also a part of the Divine plan, to give this light not all at once, nor all on each subject at once, nor to one man, or class, or generation of men at once, but by degrees, "here a little and there a little," by glimpses, and at divers times and through many channels, and in connection with very heterogeneous subjects: now this, and now that.

Hence it follows, that all we need, humanly speaking, to an understanding of this revelation, at *this* distant period, is, 1. To know *exactly*, in a language that *we* can understand, all that the Spirit did communicate; 2. To have the message *just in the order* in which it was given, and to know the circumstances connected therewith; 3. To collate, from this revelation, in *its order* of delivery, *ALL* that the Spirit has said on every subject of which He has spoken; 4. Then take up subject after subject, as collated—being all, and exactly as

given, and study them, dividing and subdividing them under appropriate heads, until the true meaning shall be fully apprehended; 5. Prophecy, of course, could not have been intended for immediate instruction, but as evidence of prescience; 6. A revelation, thus prepared, free from abridgment, additions, adulterations, or misplacements, would make an intelligible, interesting, and most salutary book, as decided by human reason alone; 7. *All* that God has thus revealed, is proper and desirable to be known, although not absolutely essential to salvation, as is inferrible from the fact, that the sacred canon was not begun until the time of Job, or of Moses; 8. By a careful examination of all the inspired words and other manifestations of Deity, it will be seen that enough has been revealed in all ages to inspire love and confidence, and excite obedience in all God's rational creatures, from the time of the Angels, Adam, Noah, Job to Moses, by word spoken, by works and ways; and, from the first canonical writer's day, to John of Patmos, by the written Word. Thus have we had progressive beams of *revelations*, since time began—all that was suitable to the eternal plan, and necessary to man—shining from generation to generation, unto the completion of the canon. Here, then, we see a reason why this canon was not *given* in perfect outward *harmonies*. What was needed to be said, on one or more subjects, in any one period, or to a particular generation, was said, and no more. The coming generations may or may not have had additional light on the same, or on new subjects, laying each successive one, from the first, in case of fresh communications, under a corresponding increase of obligation. 4. Thus has the sacred volume of Scripture *grown* to its present size and form, through successive inspired contributions to the swelling stream—on all its diversified subjects, and recondite and sublime themes. Now, being *full*, it contains a flood of light nowhere else to be obtained: an elevating, purifying, new-creating *knowledge* on all the topics of human duty, and destiny; the problems relative to the Supreme Being, and his plans, which call for a solution here below, infinitely worthy of its blessed source.

Give us, then, Inspiration, as it was sent forth in its primitive *simplicity* and *purity*; and, Divine teaching being added thereto, what more can be asked? Will not the desired *unity* of opinion as to its meaning, then be given, of course, to all who come to its study in the right manner—with an honest heart? Let but the subject, the student, the reader of the word of God, long for it, and think *out of it*, not think *into* it, and all will be well.

We have already adverted to the question, Why has not the Bible been presented to us in a *classified* manner, *arranged* according to subjects, etc.—those on law by themselves, those on history by themselves, on faith by themselves, and so on? But we may well respond a few things more on this point. We might as well ask why God did not give us the bolted flour, or baked bread, instead of the “bare grain” of wheat; the cooked, rather than the raw vegetable, etc., for food for the body; and so of a thousand other things pertaining to ourselves, and to all the *sciences*; so that nobody might be obliged to search for truth. The fact is, God designed that men's bodies and minds should

both work: for by this means they continue healthy, and become strong. All this is a part of the "discipline of virtue." "The energies both of mind and body," says *Minucius Felix*, "grow torpid without the exercise of labor: as gold by the fire, so are we *proved* by difficulties." And, I add, as the gold must be *dug out* of the mine, so with the more precious truth. But for the developing process, we should have *infants* a hundred years old, and all men would be but grown-up children. There is a necessary analogy between natural and revealed religion. Now, first was given the book of Nature, next that of Providence, then the book of Grace. And why should we expect such a strange dissimilarity as that in question, between the last and the two former? But let us not throw reason overboard. We must, if reasonable ourselves, look upon all these open volumes as alike reasonable in their origin, and designs, and principles of interpretation. And, as we cast the eye of inquiry upon them, each of these volumes, Scripture as well as nature, may perhaps appear to us as an unintelligible, chaotic mass, "without form and void," perhaps contradictory, perhaps incredible; until, by patient study, and persevering industry, in the diligent use of the numerous means of solution and exegesis, provided for the faithful by the Author of all things, we gain the right point of vision, and get beyond the distorting medium of our ignorance and prejudices. To all honest inquirers, who *thus* explore these "mines of wealth unknown," these otherwise sealed books, or giant antagonisms, become by degrees the most lucid teachers, and the most harmonious companions, too much admired, too heartily prized, ever to be relinquished or exchanged for aught else this side the grave.

In the study of our Bibles, let not *difficulties* discourage us. They must inhere in every true system. But the *Astronomer* never gives way to discouragement, because of the obscure distances of the heavenly bodies; because of the worlds within worlds that perplex his gaze, with their endless varieties of size and motion, shades of light and darkness, these now waxing, those in their wane. It is, indeed, "a maze" to an unpractised eye; yet *he* by perseverance, finds the hidden clue that shows it to be "yet not without a plan." The *Geologist*, too, has obscurities in his path, because of the depths to which he must penetrate, or the long series of ages, it may be, which he must explore in order to harmonize the various pages and phases of his specific chapter of study in the great Book of Physics. The *Botanist*, also, is subject to his difficulties, in naming and classifying myriads of flowers, plants, trees, etc., now promiscuously sown over earth's soils and rocks. And so of all the other sciences. Thus, too, of Biblical science. And it were to be *expected* that only the devout, patient, and learned *student* of this field, can master it thoroughly. Faithful collation, arrangement, and study of the sacred documents, are alone competent to reveal their true sense—to understand, and make understood.

But, blessed be God for the easy comprehensibleness of the only Rule and text-book of Christians, to all the upright. Surely, he that is willing to go right, and studious to do right, need not err therein.

Yes, the Bible is its own best interpreter, and defender. It has great fundamental *land-marks*, that can never be removed, and that can not have suffered the least change from the touch of the human instrument; strong, incorruptible outlines, to keep the lover of truth ever on the right track.

Historically and statistically considered, our *translation* of the Bible, as all *true* books of equal extent, and of the same variety of authorship and date, may have *discrepancies*. This, from the nature of the case, man being so fallible and depraved, seems unavoidable. But do not these evince its emanation from an *honest* source? *Had* the word, or any part of it, been a forgery, as the unbeliever impiously avers, care would have been taken that nothing should be attempted but what could be made harmonious, nothing but what could be set forth free from apparent inconsistencies, nothing but what should correspond and agree with itself. But, being true, it is of course natural and careless of appearances. And, until the objector shall have proved the Word unworthy of universal regard, he will be held to it, and it only, as the supreme, all-sufficient rule of life.

With these facts and views before us, relative to the nature and study of the Divine Word, we are in some degree prepared to consider the character and attributes of its Author, which will be the subject of the next chapter.

CHAPTER II.

THE AUTHOR OF THIS BIBLE—THE INFINITY OF HIS ATTRIBUTES, AND THE IMBECILITY OF MAN.

"CANST thou by searching find out God? canst thou find out the Almighty unto perfection? Ye shall seek me and find me, when ye shall search for me with all your heart. The Most High ruleth in the kingdoms of men. That all people, nations, and languages should serve him. Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Job 11 : 7; Jer. 29 : 13; Dan. 4 : 17; 7 : 14; Ps. 107 : 30.

THAT there is an infinite, eternal, self-existent, omniscient, omnipotent, holy, just and good One, immutably the same, every thing in and around us unceasingly and loudly proclaims. In the universe of matter, the result of his creative energy, skill and goodness, his handiwork, is as apparent in the millesimal part of a grain of sand, of a drop of water or of blood, in the various gases, juices—indeed, in *all* the elementary substances of nature, vegetable, animal, mineral, and ethereal, as it is in the largest mountain, the mighty ocean, the revolving earth and planetary system. It is as apparent in the creation, the preservation, and the perpetuation of all these, and in the formation of man, in his animal constitution, as it is in his mental and moral impress. For there is not, in all the infinity of these varieties, and the infinity of diversities in the consistence, offices, susceptibilities, tendencies, desires, demands, and destinies of each and every of them, be they ever so small, and to us apparently despicable and unimportant, that has not had upon it his architectural and mechanical skill, preserving power, and controlling goodness, according to the eternal and immutably fixed law, principle, rule, or order of its constitutional being. so that there has not been, is not, and never can be, a created substance, a vital principle, an immortal mind, an image of the Blessed, that has not been the object of his special thought, moulding influence, and solicitous care—all which implies a PERFECTION OF BEING essential to the Author of Divine revelation, whether it be in his works, his ways, or his WRITTEN WORD. And how could a being of other attributes secure, or be worthy of the confidence of rational intelligences?

Suppose for instance, that a being existed, without the attribute of love or goodness; would *he* be the infinite and the perfect One? Or suppose that he lacked the principle of truth, justice, equity, or

mercy; would *he* be the Jehovah represented in the Bible? Or suppose he existed without the element of ORDER, inherent, an unalterably established plan, rule, or mode of procedure, according to which every thing should be created, controlled, and governed—call this order, plan, or rule, *Law*, if you please, or any thing else better to express the thing intended, if you can: would *he* be the PERFECT One, the Jehovah of the Bible?

Or suppose again that, although He existed with this component part, necessitated by his other attributes, truth, goodness, reason, wisdom, power, etc., etc., but forgot, or neglected, or determined not to constitute—alike in matter, mind and soul, each and every thing he should create, so as to answer exactly to this natural, constitutional, and necessary order of all existences—but that all this was left to the control of chance—if, indeed, any thing like chance exists—or to that of men and angels. Would any rational being, regarding his own safety and happiness, or that of others, desire to become an inhabitant of such a territory? But more especially, should he neglect or refuse, after they had been constituted according to this elementary order of existences, to control and govern all things in accordance with an order, and the only order which could have been devised, adapted to the emergency?

Where is the mere HUMAN MECHANIST, who presumes to construct an intricate and complicated machine or instrument, without following mechanical rules or laws, existing long before the written works of men best acquainted with the natural, universal, mechanical law? The *writing* of these principles of mechanism is not, and makes not, the Law—nor do words or will make it; but it lies back of all creative energy, and any thing not made conformably to it is worthless, or at least imperfect.

Now, the God described in the Bible to be perfect and competent to the emergency of creation, preservation, control and government, existed with the order, rule, or law, described above; and it must be the best, *the only one*, that He could have possessed, as a constituent part of his being, without destroying the symmetry of that being, the harmony of his attributes, the perfection of his nature, the essence of Divinity. Possessing all these ingredients of character, He could, He must create, and that, too, in each and every instance, according to the laws or order of his own being not only, but also according to this rule or order of all other being, existing from eternity to eternity. So that when, in the beginning, “the foundations of the earth were laid, and the morning stars sang together,” each and every thing was formed and constituted to live and move just in accordance with the well-known and established law of their being, minute and particular, and perfectly adapted to the perfection of the infinite whole. A formation of any one particular object, differing in a single iota, would have disconcerted the whole order, deranged the machine, and made it useless and unmanageable even by Omnipotence itself.

And when He created the angels, it was according to that order, or Law, eternal in its nature, of which we have spoken. Every element of their being found in that law an echo answering to all the demands

of their nature, whether mental, moral, or physical, if such demands they have. This law, too, is written in and on their nature; and they have only to know all the demands and necessities of that nature, and to act according to them, to be both perfect and happy. While they thus know and act, it is not in the power of any being in heaven, earth, or hell, to make them unhappy; and because they live agreeably to the end of their creation, and to the law of being, all being, corresponding perfectly with the will of the Creator. To such there can be no hell, any more than to God; for they are, in their sphere and nature, perfect as He is perfect, walking in harmony with all the laws of being. But, let them violate only *one* of the laws of their being—(for, as moral agents, being governed by motive, they must have *power* to do it, while the unintelligent and inanimate creation, being controlled by physical force, can not)—and they are necessarily and inevitably miserable—in hell, because out of their place, and out of harmony, not only with their own nature, or the laws of their being, but out of harmony with their race, the angels and God, and also with the entire universe of matter. They have now ignored this constitutional law of their, and all, being—have set up a government antagonistic to that of Deity, and have enacted rules of conduct for themselves, as rebellious towards God, themselves, and the universe, as they are impotent, selfish, and foolish. These rules are not in harmony with a single attribute of their natures, but at war, rending, tearing, chafing, and dislocating every part of the physical, and poisoning and killing all the moral and intellectual susceptibilities of their nature. While, had they followed, in each and every particular, the law of their being, written on their constitution, all would have been well with them.

Just so it is with man. He, too, in the constitution of his entire being, mental, moral, and physical, has been created in exact conformity with this natural and moral law, or according to the constitution of things, this law or order of existences, lying back of all, being a part of the *existence* of the great I AM. Man is exactly adapted, in his whole being, to this law. Not a demand of his nature but is readily and perfectly met by it. To each and every element of it, there is an answering echo. Does the eye call for light? The sun, moon, stars, and artificial light answer readily and abundantly to the call. The ear, too, and the lungs, the veins, arteries, bones, and sinews, as also the mind and the affections, are equally provided for. Provision is made for every necessity, because He who possessed the rule or order, knew how to construct the machine—the thing formed.

Here, then, are the wisdom, power, love, and goodness; yes, all the attributes of a Being manifested to inspire confidence in, and a desire for him, as our God; who is the God of the whole universe.

The importance of this topic will justify the introduction here of some remarks of the author upon it, given to the public in another form, in 1852 and 1855:

THE LAW—WHAT IS IT?

1. Law is a rule, a plan of action, an order—an element of Universal Being; one of the inexpressibly exalted and glorious constellations which constitute the essence of Deity—inseparable from him, as are his other attributes—ancient and immutable as is himself. Is He just? So is the Law; (the definite article is used, for there is, and can be, from the nature of the case, but one Law.) Is He omniscient? So is the Law, etc., etc., of all his attributes. We stop not to quote proof, which will naturally suggest itself to every Bible student. The word is called THE LAW; and the word is called God. The Law, then, was never made—it is eternal, as certainly as that God never acts without a plan.

2. Law may properly be denominated the natural, the general—the fundamental—the primary, the constitutional plan or order of existences—both in relation to matter and mind; living, acting, and feeling in accordance therewith, insuring peace, harmony and happiness. Angels and men were not only made with reference to this plan or order, but all mere physical matter was made conformably to it; as a machinist wills and constructs according to mechanical law.

3. Man can no more make “laws” adapted to control moral or physical action, in his fellow-man, than he can to control action in the mere physical universe, because of his ignorance, impotence, and selfishness. And, were they competent to the task, who can not see, since God’s Law is a part of our every being—of our physical, mental, and moral constitution—that any other rule of conduct would derange the whole moral universe, as it would the material, if another order of operations were applied to it?

4. God, as a moral Governor, could not, with safety, allow of any other rule of conduct, without a total abandonment of his present plan—an annihilation of the present constitution of things—consequently He never has. All human statutes, designed to teach and direct men in relation to their duties, are bold assumptions; revolutionary, rebellious, impious, atheistical—tending to misrule, anarchy, misery, and destruction: an attempt to tear God from the throne of this world and raise Satan upon it. Indeed, is not Satan the ruler of every nation in Christendom, as well as in Heathendom? And it is by the commandments of men that he rules. And will it ever be otherwise till all men give God the throne; as well as liberty to enforce his commands, which alone are adapted to the nature and constitution of things?

5. God’s commandments, statutes, etc., are not the Law. They are a foreshowing of himself, a proclamation of this plan of procedure—this order of events, and of being. They are added to the books of Nature and of Providence, as brighter and clearer manifestations of himself. The Decalogue is the daguerreotype, the mirror, the representative, the transcript, the manifestation, the exponent, the personification, the embodiment of the Law, and of the visible

essence of Deity. Without it, what but the terribleness of his power and the vastness of his dominions, could we know of him? Take away these manifestations, annihilate the attributes which necessitated these commands and the Law, and what should we know of the moral character of God—what would remain of him? “Necessitated” this Law—these commands, we say. And so they are, a being with such attributes could entertain no other plan, order, rule. He could not, if He would, bring himself under another order of things, give any other commands, as of universal application and obligation, than those contained in the Decalogue. Such as forbid, as these do, every thing hurtful or contrary to our natures, the constitution, the order of our being, and tending to derange this complicated machine of ours, for this would be acting contrary to the laws of his being, which it would be impious and absurd to suppose: thus to act in relation to himself, to angels, to men, and the mere physical world, would be to annihilate all order—all being, and leave nothing. Such attributes must also necessarily encourage and command the doing of every thing according to this rule, this order of being, so that the greatest harmony, peace, and prosperity might prevail. And every intelligent being in the universe has a right to expect, from this constitution of things, that God will do all in the moral world, as He does in the physical, consistent with the character of a moral Governor towards moral agents, to maintain inviolate this order or constitution of things.

6. What then shall we think of those commandments or statutes of men, which violate THE LAW—this constitution of things? What! why, they are of the devil and utterly without force, because at war with God, and every element of man’s being. All power, right, equity, justice, mercy, are from God; all usurpation, unrighteousness, iniquity, injustice, and cruelty, from the devil. Neither man nor God has a right to say that we shall or may do a thing CONTRARY TO THE LAW OF BEING—opposed to the government of God, and in league with Satan; and which must necessarily tend to demoralize and debase.

7. From these few thoughts it is easy to test any commandment, be it found wherever it may, and know its origin—whether it is from heaven or from hell. If it tend to irreverence and forgetfulness of God, or make one think or speak disrespectfully of him—to profane his day, and mis-spend our time—to insubordination, to murder, adultery, theft, falsehood, or covetousness, or oppression, it is from beneath, and utterly void. No human or divine authority can give it force. Try, then, every command by this touchstone—the Ten Commandments. When we speak of the Divine authority in such connection, it is in relation to commands intended for universal applicability. He has a right to issue SPECIAL or positive commands, for specific purposes; and to particular individuals and nations, for the punishment of those doomed to destruction. All such commands are to be distinguished from the *general* commands which are universal in their character, as may easily be seen from the nature of the subject. Recollect, any command which is at war with man’s

being, the constitution of things, is not of God, but from his adversaries, whom we must resist.

The NATURAL LAW is the order, constitution, structure, government and control of existences—of universal being. It naturally divides itself into two parts—that which pertains to the morals or manners of intelligences, and that which necessitates action—denominated moral and physical. Nothing else is Law. All else pertaining to moral action, should be denominated statutes, ordinances, precepts, commandments, judgments, etc. Something which relates to, not that which originates, or already exists, in perfection.

God commands, exhorts, entreats, promises, threatens. Man does the same; but wherein he goes beyond or falls short of Deity in these things, is a nullity. Man's duty is to reiterate what God has said, and to devise ways and means to insure obedience to lawful precepts, but in this even they are to use the instrumentalities God has provided. He is but a mere agent of God to do his bidding, and live, or transgress and die. So far God is a Sovereign, for the Law of being requires all this.

FURTHER DEFINITIONS.

The natural Law—the Law of nature, it is said is an order of sequence, or a mode of being—of existences—of all being; the device—the established order or constitution of things, existing from everlasting to everlasting—an element of being—an attribute of Deity; as various in its phases as are the varieties of objects, their necessities and demands, spiritual and material, animate and inanimate, temporal and eternal.

In other words, Law is the device or mould, according to which all that exists is; and has been, constituted and conformed; the prototype of universal Being, as a whole, and as parts of it—the system—the established condition of things—of universal being—the established order, plan, or constitution of things.

"The Book of the Law," but not the Law. A book that speaks of, explains—instructs the reader in the science of the Law—the natural and universal Law of being—the daguerreotype of the Law, of Deity himself. The precepts of that Book, although coming from the highest source, or any statutory precepts, enactments, are not the Law.

God's statutes, precepts, ordinances, commands, judgments, etc., etc., are not the Law, but they express the mind—the will or purpose of the Legislator; and are the most-lucid commentary of the Law ever given or to be given in this world, and they are all that is needed for the government of moral accountable men. Men who think they need more, and attempt to supply the deficiency, make poor work of it.

"Law, the natural and necessary sequence, or following from the attributes of Deity." Now if this may be said of Law, it may also be said, and with equal truth, of holiness, justice, mercy, truth; or

be said, and with equal truth, of holiness, justice, mercy, truth; or that holiness is the sequence of the attributes of Deity. "Law is an order of sequence, a mode of existences—of all being." This would make Law a consequent, or order of succession, series, arrangement—method; see Webster on "sequence"—also on Law of nature, namely, "a law of conduct arising out of the natural relations of human beings, established by the Creator, and existing prior to any positive precept. That is a law of nature that one man should not injure another; and murder and fraud would be crimes, independent of any prohibition from a Supreme power." (See "*Truth*" in Webster.) Now all this natural Law, termed in Scripture, ordinances of heaven, established by God, may and must, for aught we can see, be an element of his being, as much as those called his moral attributes. Webster admits that it would be wrong to hurt any body, even if Deity had not forbidden it.

Reader, separate, if you can, with these definitions kept in mind, this natural Law from Deity himself. How can a thing be a sequence disconnected with Deity, while at the same time it seems to stand perfect and entire before the willing or commanding it? The order of nature—the natural Law, if it mean any thing means something natural—natural justice, holiness, goodness, truth—natural reason, wisdom, power; and so of all the attributes of Deity—things pertaining to Deity, and existing from eternity to eternity.

All these and other things that had not a beginning must necessarily be Deity, or component parts of Deity—for there can not be two infinities, nor two eternities. Law must either be a creature of the will, or of each and all of the other attributes the consequent of the other attributes; as holiness is a consequent of its coördinate brother attributes—an exercise which but for the aid of the other attributes, could never have existed at all. Nor could law have existed, but for the coöperation of just such other attributes as Deity possessed; and but for the attribute of Law, plan, purpose, there could not have been the God of the Bible.

"ATTRIBUTE—a thing belonging to another—characteristic disposition—quality, that which is considered as belonging to or inherent in."—*Webster*.

The attributes of a thing distinguish it from another. The attributes of God, being underived and eternal, distinguish themselves from those of all other beings—the derived. Keep in view this marked, eternal distinction, which forever settles the question of commingling—so as to lose the distinction between the Infinite and the finite—the eternal, self-existent, and the one who had a beginning. That attribute, appropriate for one of these two classes, is and can in no sense be in the other.

Keep in mind, we say, this distinction, and it will be easy to fix the attributes of God where they belong, and only there.

"Beware of *Pantheism*!" said a friend.

Deity was never, in any sense, a child—imperfect—unseemly, unsymmetrical. With him is no improvement in wisdom, beauty, harmony, essence, character, or in composition: but through eternal

duration, was, and ever will be, the same independent, self-existent, perfect and eternal one, in and over all. There is no Pantheism in all this, unless it be said that Deity, being in himself, and as a whole, and in all his parts, is Pantheism; for after we allow to him his twenty, thirty, fifty attributes, whatever the number may be, and allow *each* of them to assert their divinityship, because no one of the group has any priority, in any sense or degree—no superiority—each one of them may be said to be in a sense self-existent and eternal; while no one of them, singly or apart, could have been, as their mutual relation and dependence show. And when we assert that He is in each and all of them, there is no shade of Pantheism in this, for it may truly be said He *is* in them all, and they are all in him; and were a single one of the underived, infinite, and eternal properties of Intelligence wanting in his composition, He would cease to be Deity in perfection—such as the Bible everywhere claims for its Author.

Well then, what have we now before the work of creation was commenced?—ONLY DEITY IN PERFECTION. There is literally and truly *nothing but him*; and in his Nature, surely, there is and can be no Pantheism. Nothing can be added to, or taken from him. He is neither a child, nor in years an old man; and, being a spirit, everywhere present, filling immensity. He is now, while alone, in every thing, and must continue so to be. Now He begins to create, and is still in every thing, but not *in his parts*. He is there, for He is inseparable, as a whole, perfect in himself. It is not that any of his *creatures* are a *part* of Deity, for He is this Creator, the underived, they the creature, the derived. If every one of them should cease to exist, it would not affect the *person* of Deity. As He existed in perfection before them, so He would after them. Consequently, any one, or all of them, can in no sense be Deity. It is absurd to say the Universe is Deity; or the thing formed is the thing that formed it. That God the *spiritual* is God the material; that God the self-existent is God the created; that God the eternal had a beginning. Verily, if Pantheism is true, the Bible is a fable; Truth a lie; Error a nickname; Reason a shadow; Wisdom a burlesque; Goodness an idle dream.

To repeat—the SUPREME LAW is the constitutional, fundamental, immutable, eternal, self-existent order of existences; an indispensable element of Deity in perfection. In accordance with this law, or order of being, intelligent as well as irrational beings were created, each in his and its proper sphere and element, and in the most perfect adaptation to this law, by which they are to be controlled and governed; so that each and all the thousand demands of their diversified natures find in it a speedy, answering echo. Each, in his and its appropriate place, living and acting fully up to the law of his and its being, must, of necessity, as God is perfect, be perfectly healthful, useful, and happy; while turning aside in a single or the smallest iota would introduce disorder, to be followed by disaster, if not utter destruction; and, according to this, God's constitution of things, or order of being, there is *no other* order, law, or commandment than what we have in this natural, providential law, accom-

panied with his revealed will in the Bible, that will answer as well. There is and can be no other law or order binding on angel or man, and the lower order of creation. There is no being in the Universe but the Jehovah, the I AM, who is competent to give laws for the government of man, as all readily admit *his* right and ability only, in the control of other objects of being in this world; and God has never given to man or angel the right, any more than he has the capacity, from want of power, wisdom, integrity, benevolence, justice, etc., etc., to enact rules for the government of an individual man, or angel, or a company of either. God himself has done all this, and man is only to enforce obedience; first, by moral, second, by physical means, to the natural, which is the Moral Law. Acting in accordance with his law, or order, constitutes holiness; acting contrary to it, constitutes sin; for one is a falling in with the order of Nature, and moving on harmoniously with it, while the other is rebellion and opposition. Consequently man's duty is to know the laws of his being, mental, moral, and physical, and to live in exact conformity therewith; and, in the search after this knowledge, the demands of his nature, the Book of Nature, the Providences of God, and the Volume of Inspired Truth, the BIBLE, GOD'S COMMENTARY OF NATURAL LAW, alone, are to be consulted. Man has neither the right nor the ability to interfere in the matter. Each, as he is to act for himself, for this life and the life to come; and as he is to be judged, here and hereafter, by the rule of obedience or disobedience to this Natural Law, this order or constitution of existence, is to decide for himself whether he will or not obey *this* law of his being. Not whether he will or will not obey what a *mightier man*, or *body of men*, shall say he must obey.

God's commentary, in the Bible, of this law, teaches man how man is to be governed; namely, by motives and by such a magistracy as He has commanded them to choose, and in accordance with the demands of this Natural Law—this Law of his being, as shadowed forth in the Decalogue and in man's nature.

The Author of the Bible, as has been more than intimated, is the Author of all things. He is that combination of attributes attributable only to one who has Individuality, Personality, Self-existence, Spirituality, Eternity, Infinity, Invisibility, Indivisibility, Immateriality, Immensity, Independence—who is Uncreated, Undeived, Incomprehensible, Unsearchable, Immutable, Omnipresent, Omniscient, Omnipotent, Irresistible, Great and Majestic; full of Law, or Order, Plan, Purpose, Authority, Providence, Reason, Wisdom, Prescience, Perception, Discrimination, Conscience, Judgment, Will, Goodness, Benevolence, Mercy, Truth, Veracity, Equity, Justice, Sovereignty, Fidelity, Integrity, Holiness, Peace, Purity, Felicity, Blessedness, Glory, Impartiality, Condescension, Long-suffering, Love, Recompense, etc., etc. The Creator, Preserver, Upholder, Protector, Provider, Controller, Director, Proprietor, Redeemer, Sanctifier, Purifier, Judge, Executive, and Legislator pertaining to things *positive*, or such as are not of the NATURAL, MORAL, or GENERAL LAW. Take, for instance, one of these attributes, namely:

LAW, OR ORDER.—A component part of Deity, in perfection, as is evident from a moment's reflection upon things pertaining to it, seen in the following words: Consistence, adaptation, conformity, arrangement, determination, accordance, suitableness, *convenience*, correspondence, coincidence, congruity, method, tallying, consonance, fitness, agreement, propriety, accommodation, relation, concurrence, pertinence, procedure, expedience, meetness, reasonableness, preparation, qualification, concord, accuracy, justness, connection, conjunction, appositeness, etc. Now we see in these enough to necessitate in Deity, in perfection, the attribute of Law or Order, plan, purpose; for without it He could never have been adequate to the work of Creation. For to begin to create without this ingredient, in his very nature, would be folly and madness. **ALL MUST AGREE:**

1. That there is one God.
 2. That He has sundry attributes.
 3. That He was uncreated.
 4. That He was once alone.
 5. That whatever existed before He began to create, was Deity.
 6. That, consequently, Law, Order, rule or plan, are but part or parcel of himself: an element of his being, as much as are truth, equity, justice, mercy, wisdom, knowledge, reason, will, power, eternity, immutability, etc., etc., for no one will pretend that there could be Deity, in perfection, without Order, Law, plan, purpose; for how would He look, beginning to create a *Universe* without the ingredient of Law, Order, plan? As well be without reason, power, knowledge, and omniscience, as without a rule, Law, Order, plan, and purpose of operation.
 7. These things agreed upon, it follows, of course, that Law, the Natural, General Law, for the regulation and government of moral beings, was never created, made, enacted, but is Eternal; and
 8. That man, of course, can not enact any rules for the regulation of human conduct, but that there are in our very nature elements whose demands are always for the right and never for the wrong.
 9. That the Decalogue, or moral precepts of God, in the Bible, are the tongue of that Law.
 10. That there is a **SPECIAL**—ceremonial Law or Ritual, in different aspects, which were also binding on each and all the individuals to whom they were spoken, and to them for a specified time only.
 11. These also are from God alone.
 12. Nothing is left in these respects to man.
 13. Each and every man is amenable to God's Law, and just as it is, without addition, abridgment, or amendment.
- Law, then, was never made, any more than Truth, Mercy, etc., for all before Creation's work began, was Deity. Here, then, we find the origin of the Natural, General, or Moral Law, mirrored forth and comprehended in the Ten Commandments, God's Commentary of it, for the Law is one. Aside from this, are **SPECIAL**, positive enactments, rituals, ceremonial precepts. But *these* are temporal and mutable; the former eternal and unchangeable. This Natural or General Law is for all time and all places, and under all circumstances.

It is the Law of God's being; angels and men were enacted in accordance with it: that it becomes a rule of *our* being. Living agreeably to it, is holiness; opposition to it, is sinful.

Could it have been possible for Deity to cease to exist, the moment he had created, without destroying the constitution of things, still the same as now would have been the law of being and binding on all intelligences, and the Universe of matter. For the necessity and essence of the Law are a part of universal being. For God, to express his will to us concerning this Natural Law, makes it neither right nor just, Law or no Law, binding or not binding, as an expression relating to a *special* precept would make it; for this Natural Law depended no more upon the *will* of Deity than did his other attributes depend upon his will; but the obligation and authority of the Law is in the necessity of man's nature—of *all* being—the nature of things.

Perhaps it will here be asked, And what of all this? what does it amount to; and what is the writer about? WE SHALL SEE:

Man is under Law.

His nature demands it.

His happiness and eternal life depend upon his knowing and obeying it. What God has done, said, and is doing—his three great books—the book of Nature, Providence, and his written Word—are the daguerreotype, the mirror, the representative, the transcript, the manifestation, the exponent, the embodiment of Deity in perfection. In them we can see much of him, as He is in each and every one of his attributes. For they treat of, or shadow forth, something relative to them all, enough to inspire confidence, respect, admiration, obedience, and love. And in them are to be found the sum and substance of man's duty to God, himself, and his fellow-man.

Since WISDOM is the principal thing, God has not left his children without the greatest facilities for obtaining it. Hence He calls upon all to take their first lessons from these inimitable Books. This is the shortest—the unerring way to a knowledge of ourselves, as well as our responsibilities and duties. Law, then, is one—an element, attribute of Deity. Nothing else is entitled to the general name, not even the will of God expressed in spoken or written precepts, which we denominate SPECIAL, of particular application, and for a limited period, also called positive precepts, meaning a thing dependent only on his will, which can not be said of the natural or moral precepts, necessarily resulting from his own attributes.

Man has no legislative duties or discretionary powers touching the precepts of God, unless it be to fix appropriate penalties to them where none are specified, which should always be adequate to secure obedience, or prevent disobedience.

All that is required of him, is to know and do what GOD has said about it.

The Magistracy is to enforce obedience to the Law of being; to take God's Law, and *by it* to rule.

There are two classes of people, the good and the bad.

None but good men are to be appointed to the Magistracy.

There is this *Natural* Law, and the *Special* statutes of Jehovah.

They have different object in view, as they are distinct and different in their origin.

Man is too impotent, selfish, and dishonest to be intrusted with the prerogatives of legislation; consequently God has never, in any instance, recorded in the Bible, done it, and never can with safety to his government or profit to the governed.

Hence we find, in the Old and New Testaments, perfect models of civil, judicial, and ecclesiastical Polity.

These, and *these only*, are we to know and pattern after.

The Natural, Universal, Moral, General, Eternal Law, embodied in this Decalogue, and Christ's Sermon on the Mount, it will be recollected, are full and complete for each and every emergency of human experience.

These precepts, in the hands of an ARBITRATING COURT, such as recommended by Jethro to Moses, Christ's rule as in Matt. 18 and Paul's, 1 Cor. 6, for the government of peoples, will be found most economical, efficient, and satisfactory for the adjustment of all difficulties, which may arise between man and his fellow.

As men are to be judged by these rules—the Law of being, the Law of God—so He requires each and all to live by them, and not by human enactments.

Remember, this Natural Law, because of its comprehensiveness, its universality, its eternity and immutability, underlies and controls all *Ritual* or *Special* precepts.

These special, ritual, or ceremonial precepts of God, as recorded in the Bible, are given, fulfill their mission, and then give place to others for other persons, places, conditions, or dispensations, because they in no way operate against, but always for the Supreme, Natural, General, Moral, and Eternal Law of being.

GOD IS ETERNALLY THE INFINITE, AND THE INFINITE ETERNAL.

There is only one God. He existed from eternity. He existed alone, and beside him there was nothing. He existed before all things. He is the beginning and the ending. When He existed at all, it was in the perfection of all his attributes; those of seeing, knowing, feeling, designing, purposing, willing, ordering, establishing, etc., each and all these in infinite perfection, before his hand had been put forth to a single work. Nothing but this God is eternal. Every thing but this God had a beginning. Nothing but this God is purely spiritual. This God has no locality, but is everywhere, filling immensity with his presence. Every other being has locality. Then all before this beginning, this creative energy, is and was Deity—the I AM—the First and the Last. ("For of him, and through him, and to him are all things.") Then law, order, purpose, the mode and operation of existences was also from everlasting. It is also immuta-

ble, the same yesterday, to-day, and forever. There never was a time when He was not Deity in perfection. Nor was there ever a time when He did not see the end from the beginning; nor when the element or ingredient of law or order was not as perfect and complete in him as those of affection, power, wisdom, etc. He is a God of order, and not of confusion. His counsels were of old, and stand forever. What He purposed He did. First, purposed or willed, then acted; but devising, purposing, willing, reasoning, ordering, fixing, establishing, are coëxisting and coördinate elements of Deity in perfection; none of them the creatures of his power, substances, or things that were made. None by searching can find him out to perfection; still it is true, those who seek and search for him with all their heart find him, although no man hath seen him except in his works, ways, and words. The invisible things of him, his attributes, may be seen from the creation of the world, being understood by the things He has made. Yes, the heavens declare his glory, and the firmament shows his handiwork.

From his works, ways, and words, we can know much of each of his varied and glorious attributes. One object of creation was to have something beside himself. One object of making intelligences was to manifest himself unto them. This he could do only by his works of creation and by the revelation of his will. By these we see him as He is, glorious in holiness, fearful in praises, doing wonders.

First, then, was Deity, the uncreated, the eternal, the invisible, the incomprehensible, the unsearchable, the independent Being. The All-wise, unerring, omnipotent, omniscient God, holy, just, merciful, benevolent, faithful, and true.

Second, there was the created, the mutable, the dependent. These were brought into being, that the former, the Creator, might be seen and known; that He might be revered, adored, and served by them, by their rendering to all their due, and by their living according to the eternal law of their being. Hence proceed holiness and happiness. The transgression of these laws is antagonism to Deity, and rebellion against him, as revealed by his works and word. Hence sin with all its bitter fruits, here and hereafter.

There must then have been a fixed, established rule, law, or order of things from eternity. That law or order we denominate the constitution of things, written on all being, Deity himself included. It is one of the elements of God's nature, and is written in and on the physical, mental, and moral constitution of man's being. Man is a law unto himself, and has a conscience in him, either accusing or excusing, joining its voice with that of God's, in the various manifestations of his wisdom, power, and glory.

God is also, from the natural operation of this universal natural law or order, a law unto himself, so that He can not do any thing contrary to his nature. He can not lie, for truth is an element of his nature. He is fidelity itself, while man has fallen, and daily transgresses this natural law or order. God's ways are not as man's ways, nor his thoughts as man's thoughts. The natural law is written in sunbeams on the constitution of each and all of his

works. We see the reasonableness of all He has done, is doing, and of all He has said. His operations, his goings forth, and his word, are but the language of this law, and the mirror of himself: but none of them are the law any more than they are God, or than the workmanship is the workman.

“NO GOD.”

But “the fool hath said in his heart, *there is no God.*” (Ps. 14 : 1.) And sometimes *he speaks* it with *his lips*. But what says the wise man about it? Whatever he does say is the reverse from what the fool says, or *he also* must be a fool. This *every body* can see.

Well, if there is then a God—one *supreme Intelligence*, what has He done? Had He any plan or definite object in view before He acted as CREATOR? Certainly, or He could be neither wise nor good.

What then did He do? He made angels. And did He make them before the rule existed by which they were to be governed? or did He leave *them* to make their own rules of government? Or, again, did *He* not make them to correspond with the plan or original rule which He first established as the government of angels, so that when they violated one of these rules they sinned against their own natures as well as against this Great Supreme, and the constitution of things first ordained, or the rule by which all his acts and those of angels were to be regulated?

What did He do next? He created the worlds.

Now we see him creating inanimate, as well as animate—irrational, as well as rational creatures. And is He not still working according to a fixed, afore-determined rule? This question needs no answer but the language of the works themselves. All proclaim him the God of order and of purpose, eternal, immutable. As He is without beginning of days, so He is the same yesterday and forever. All is with him eternal now. Consequently, if He works after a fixed plan, that plan must have been coëxistent with himself, and as unalterable as himself. But does He control the material world? or has He left *it* to control itself?

Suppose *He* does not govern physical and irrational matter by any general, fixed rule, nor any other rule, what then? Who can do it? Can angel? Can man? Can *it* govern itself? Surely not. Angels and men have neither wisdom nor strength to do it, and none but a fool or madman would pretend that the physical and brute world could first have fixed the rules by which *they* were to be controlled through time, and then adapt, or cause God, the Creator, to adapt themselves to that rule; or that a rule could have been made and adapted to their natures *after* their creation. This would be acting without a plan; or like making a machine, and then make the law of mechanics to be adapted to it. How is this? and who, according to such procedure, would ever be the wiser for what is past, or all the plans before the present? And where would be the end of creation if this were true? or the certainty that other worlds far better than

this will not be created to take the place of this, when both this and the rule by which it is governed perish together? And if man was not made with reference to a fixed rule, and then adapted to that rule to work in, harmoniously with it, he lives without a rule or a law to govern him. He certainly knows not what laws his constitution requires, and if he did, he is neither powerful nor honest enough to make them. The fact is, angel, man, were not created till the *Rule*, the *LAW*, by which they were to be governed, existed. These were all settled from eternity. The universe was made to correspond thereto, to harmonize with, and exist and work in and with each other, being indissoluble.

Then what do we learn from all this?

That God is all and in all, so far as law, mental, moral, political, yes, ceremonial, and all mere physical rule or order—law, if you please, being the common term used to express that control which God exerts over the unintelligent creation. And God did no more fix the rule by which the natural, inanimate and brute creation were to be controlled through all time, than He did the law or rule of life, by which man was to live and act, and finally to be judged. As He made all for the former, so also He made all for the latter; and so constructed our bodies, minds, and hearts, that a violation of one of these laws, or rules, would meet a recompense for the transgression, even in this life; while in the life to come, the full measure of punishment, unless repentance prevent. God has not left to man the right to say what I shall think, or say, or do, but kept within himself all the right He ever had, and all that any body ever had. He is God and Governor alone, though all else perish together.

Then most surely it becomes us to seek, with the utmost diligence, to know what this law or rule of conduct is; yea, infinitely more so than it is to understand the laws of chemical, mechanical, vegetable, or mineral nature—the laws of astronomy, anatomy; of the tides and the seasons, the elements, etc., etc. Indeed, were we to become masters of all these, and yet not know the laws of our own being, (and what can they be but that law by which we are constructed to chime in with?) it might well be said of us, they live, but to no good purpose.

Happy they who can read this law, this rule—happy, thrice, they who read and obey! Not who read to scorn. They who arrogate to themselves the right to enact laws, to assume what God has never granted to them, must perish utterly.

Has the SPIRIT spoken, or caused this Law to be written? Then it is *intelligibly* and *FULLY* done, so that all who duly search for instruction, *on any point of duty*, can obtain it, and need be in no doubt; that is, when we arrive at what *He* has said, and understand the language and meaning of the words as they did to whom it was first spoken, to be written. Else He has not guided “into all truth.”

Is it said that this was intended only for the apostles? Well, what if it was? The apostles and disciples, who were inspired by this SPIRIT to hear, and *preach*, and *WRITE* the truths, the “many things” which Christ had to say, as well as had said—were first to hear and

profit for themselves; secondly, they were the medium through which the Spirit spoke to all then living on the earth, or should hereafter live on the earth. And if these inspired men did thus hear and honestly and faithfully commit to writing, then we virtually, while reading or hearing the words and directions written, are hearing these blessed truths as they fell from the lips of the Holy Spirit. Wherein we do not all hear and believe alike in regard to them, there is a lack of the translators to give us the exact shade of thought; or words may have become obsolete or changed in their meaning, so as to leave us in doubt; or education and want of proper uniformity in training, or capacity, or change of circumstance, inattention, etc., etc. The Spirit has done his duty; and it is to be presumed the apostles and others who wrote did their duty. To question this, would be to charge the Spirit with dereliction of duty on his part, either in not showing "the things of Christ," or in not selecting the proper agents through which to make the communication. Then this is the conclusion of the whole matter. There is a God—one God. There is a Christ—one Christ. There is a Holy Ghost, and only one. There is a plan or law, existing from the beginning, proceeding from the blessed Trinity, by which intelligences and all matter are to be governed and controlled. This thing was never left for angels or men to do; for it is infinitely above and beyond their reach or capacity. Even if they had never sinned, and were ever so honest, and faithful, and true, the matter could not have been left with them; much less now; and God has not left it with nor for them, but has given them his law, and commanded obedience to it, acceptance of it, as our rule of conduct here, and of the judgment hereafter, on pain of his eternal displeasure. And the Spirit is given to bring all things to the remembrance of, and to teach those inspired men whatsoever Christ had said unto them. And if He has done it, then surely we have all things pertaining to man's duty which Christ thought important to "*teach*."—Teach implies instruction communicated, and information received. If then Christ spoke of governments (all kinds) then we have the truth; and the truth, if we will seek and find it, will enlighten us, and we shall see. And finally, it is usurpation, treason, for man to attempt to make laws, or approve of them if made. It is man's, all men's duty to take God's Law as it is; for "it is holy, just, and good."

GOD'S CHARACTER AND WORKS.

But we will now return from the digression.

God has manifested himself as a Being possessing, in his own eternal essence and character, *many* properties and perfections, both natural and moral, relative and absolute, that alike claim the admiration and devout study of all intelligent creatures. He sees, feels, desires, loves, hates, approves, disapproves, wills, purposes, before He creates. He did them while yet alone. And we may also observe, that God, in his unsearchable benevolence, has appeared, so to speak,

to have taken great pains thus to reveal himself, both to angels and to men, and that, so far as we, men, are concerned, we are bound gratefully to acknowledge the exceeding wisdom and fitness of all that He has done in the works of CREATION, alone, for this object. See Rom. 1 : 20. And so, also, in the operations of his *providence*, in which He has made, and is ever making, further displays of himself, not only as the infinitely perfect *First Cause*, but also as "the high and mighty *Ruler* of the universe." Faithfully has the human soul been ministered to by these two great witnessing forms of the Divine activity, the creative and providential, as seen in Nature and History. And not an attribute or perfection is there, belonging to the invisible God, which has not a visible and perceptible expression in his works of creation and providence. But human stupidity, indolence, sloth, and other ruinous effects of the fall, seemed to require the existence of a more convincing and energetic method of revealing the truth unto man. Man must now be approached through another organ of communication, if he is to be the subject of spiritual illumination, the object of the paternal love of God.

And, eternal thanks to the Father of spirits, there was one effort more to be made. God willed to *speak* and *write out* to man a history of himself. All He had hitherto said and done, with a view to instruct his human creatures, could neither induce to obedience, nor deter from disobedience. And hence, that "fairest gift of God to man," a WRITTEN REVELATION. In this blest volume, God himself condescends to be the special schoolmaster of the world, and of the Church, in all that it behooves man to know of God the Creator, God the Redeemer, and God the Sanctifier; of man's own origin, relations, duties, destiny, etc. And indeed, we may say, that in the *Bible* He has seemed, as it were, to exhaust the infinity of his wisdom, goodness, and power, in the most luminous displays of each and all the attributes of his nature. And nothing is now wanting to put us in complete possession of all the means of knowing heavenly things, of which we are capable in this life, but a *disposition with us to put them in use*. But with this disposition in our hearts, we may now, with the Bible for our guide and text-book, find "the foot-prints of the Creator everywhere," and recognize something "worthy of a God in *all* the labors of his hands."

"Thou hast magnified thy *word* above all thy name;" that is, above all other ways by which "God maketh himself known." Therefore, with the "Book divine" in our hands, and near our hearts, let us draw near, and humbly *study* what the Author of nature has here been pleased to reveal with respect to HIS ATTRIBUTES, one and all, both individually and collectively.

Several pious writers, such as *Talbot*, *Gaston*, etc., have collected under various heads, and in a manner very convenient for reference, what is said in the Scriptures, *attributively* of the Divine nature; and to them and other similar works, we must refer our readers, for a full presentation of the subject. But since all the perfections of the Deity are parts of a common whole, and reciprocally shed light on each other, it will be requisite, to the right performance of the specific

task of this chapter, to present in the outset, at least a brief *abstract* of the biblical representations of what *God is*, both in himself, and manifestatively, in and to his creatures.

And first, then, we learn from the Bible, that God is a SPIRIT; that he is Light, Love, invisible, unsearchable, incorruptible, eternal, immortal, omnipotent, omniscient, omnipresent, immutable, only-wise, glorious, most High, perfect, holy, just, true, upright, righteous, good, great, gracious, faithful, merciful, long-suffering, jealous, compassionate, a consuming fire; none beside him, none before him, none like to him, none good but He; fills heaven and earth; should be *worshipped* in spirit and in truth. He is also there represented as the Creator, Preserver, Shepherd, Defender, Proprietor, Governor, Lord, King, Father, and Judge of all. Indeed, the *nomenclature* of Scripture, describing or revealing to us God, in his *relations* to the works he has made, and the people He hath chosen, would suffice to fill a small volume.

But to know *names* is not necessarily—and, of course, to know that for which they stand—the *things* they represent. The sacred penmen addressed themselves to the *human intelligence*. *Mind* only is competent to receive such an emanation from *Mind*, as the Bible is. We *can not* receive it mechanically, and as mere *automata*, and passively, without *thinking*, or without *thinking for ourselves*. No. The noble design of written revelation, is to *teach* men to *think*, to think of the great Object of all thought and worship, and to think aright. *Nature* is here at fault, entirely so. When the ancient Syracusan king asked the pagan philosopher—"What is God?" he craved a day to prepare his reply, and then another, and still another, until, at last he had the wisdom and the honesty to confess, that he *never* could answer this question. His real answer was in fact that famous interrogatory of the still more ancient time of Job: "Who by *searching*, can find out God?" It was an anticipation, as it were, of what Paul has said: "The *world* by wisdom knew not God." And when we come to this question, faithless and prayerless, depending on the mere powers of our reason, we shall find ourselves equally in the dark, and at sea. Ay, with all the immense helps of inspiration, we still need to cry out, (with the saint of old :) "What I know not, teach Thou me!" and with a learned and sublime genius of modern times: "What is in me dark, illumine! what is low, raise and support!" It *becomes* man to be reverent, to be self-distrustful, when he would apply his feeble powers to this august theme. *Truly* says the poet: "*Fools* rush in where angels fear to tread." Let us, then, clothed with *humility*, and with a deeper sense of the awfulness of the subject, resume the great theme.

Now, when we come to speak of the Deity, the Infinite, the Eternal, the Self-existent, the Holy, and the naturally Incomprehensible One, what can *we*, mortals, say more of *Him*? how describe the unseen? how set forth the immaterial, when we are in the flesh? how order our minds, so as to run back to eternity, and forward to eternity? how *set about* the work of endeavoring to *conceive* of that which the wisest creature, and the most spiritual, can never *perfectly* under-

stand, and which is destined to be an eternal theme of delightful meditation and study to all the redeemed?

Would we know any thing about the subject, or even begin to *think* upon it, it is necessary and agreeable to the order, both of nature and of the Bible exposition, to view that Being over all, whom we properly call *God*, *first*, both as the Uncreated and the Uncreating. As such, was he the I AM—the Self-existent, Uncaused—Existence itself. Out of him there was nothing, as nothing had yet been made that is now in being. All was *to come*.

Secondly. We must look on him as THE CREATOR. Then we may repeat: 1. All, before creation began, was *Deity*—the uncaused, the unmade, the unchangeable, etc. 2. All, after creation's work was done, the same, and his products, in themselves mutable, dependent, etc. 3. If at all, God must be seen through his *works, ways, and words*. 4. We are to know ourselves, and his works, by experience and observation, and through the medium of revealed truth.

To proceed in the same line of thought. There was a period before time, when Deity stood alone, in his original, absolute, *uncreative* "eternal power and godhead." And He then existed as perfect, from the first, in each and *all* of the glorious properties of his nature, as He does at the present moment. If it be said of any one of them, this was first, that second, and so on, then He gradually *became* what *He is*, and was *once* imperfect; from which thought who does not shrink back with horror? If, for example, it should be said that ORDER or Law, or the constitutional plan of the universe, *resulted* from eternal reason; then it may be said, too, that other attributes *resulted* from others: thus, for instance, wisdom from omniscience, that from omnipresence, this again from Almightyness, etc., until we ascend to the *will* of God. Well, then, if this could be true, we should have the *will* of Deity, and nothing else, so far as his natural attributes are concerned, none of them being, on this supposition, original and eternal elements, existing in the very essence of Jehovah. But, against an absurdity so palpable as this, it is not necessary to argue. For it is self-evident, that a *will* can not *be*, except objects or motives coëxist, to impel its *action*. And, in God, goodness must also *coëxist* with it, else it is not *divine*. In fact, all the attributes of a *perfect being* imply each other, from its beginning. We have, therefore, in the original, and unoriginated, undervived nature of Him who is "the same, yesterday, to-day, and forever," *all* that now belongs to that nature, or ever can, or ever will. All that He was, He is, and is to be, without the shadow of change. No *after-thoughts* in God. Before creation begun, He was its *God*, and infinitely perfect. And, before it was formed in space, it was fashioned in his perfect knowledge, in whom are, from eternity, the archetypes of things. The *plan* of creation must be coëternal with the *Planner* or *Builder* of all things. And this *plan*, or *order* of the Supreme Architect, must also have been a *fixed* purpose and determination with Him, who seeth the end from the beginning, and essentially *one with* his Divine and everlasting *perfection*, both of essence and character. So that we may say with propriety, the universe has the

law of its being in God's own being. Creation, indeed, is not from eternity, but its idea, its *plan*, is. Nature is not God, but its *laws* are from everlasting, not being created, and essentially inherent in nature's God—"great Cause of all things." In God, therefore, ever *is*, and *was*, the Order—and Law, according to which we, and all created being, were made, and by which we are to be judged here and hereafter.

Therefore, we are shut up to the conclusion, that all the glorious components and elements of Deity have existed together in perfection, through his own eternal *Now*. For nothing in *God* could have had a beginning. When we think of him at all, we must think of him as the ever-existing, and as existing in the perfection and plenitude of each and all his attributes, namely, of seeing, knowing, feeling, purposing, willing, ordering, etc., before his hand had been put forth to a single work. Thus hath He existed in PERFECTION from eternity. All the divine attributes are necessary to his perfection; and without perfection, He can not be God. And the true God must also possess them all in an *infinite* degree. We must conceive of him as supremely worthy of all worship and love from everlasting. The act of *creating* has not made, and could not make, him more so. That which He has *made* has no power to react on the Maker, so as to produce any *change* in his everlasting essence, and mode of being and acting. And, if any one property in him is chronologically antecedent to any other, is there not an interior *change* necessitated? *In Him*—in his *being*—there can be no *creature*. Creation, the only creature possible, is *out* of him; and that *is* a result, and a result of *all* his attributes combined, acting in the unity of One eternal Mind, and according to that sacred and incomprehensible "Order," which, as the poet well says, "is Heaven's *first Law*." And this unerring rule of his own perfect being, must be that by which He reveals himself as *Creator*, and can not but be an all-controlling element of his nature, and shine forth in *all* his ways and works. In him, as the Fountain of all that is orderly, is Order in perfection, and perfection in Order. In him is Order, in *authority* and enthroned in *power*—an authoritative and all-powerful principle—acting with and upon all its other coëternal adjuncts; as they also act with and upon it, *each* as inhering in all the rest, as *essential* to the Divine nature, and truly *representing* Him, being adorable and so far forth, *God himself* to us, and with us, and in us; yet no one of them alone, and *separately* viewed, can be such.

We must draw in our thoughts a dividing line between the epoch of the *uncreated*, (the period of non-existence out of God,) and the epoch of the *created*, (the birth of *Nature*,) which is not God, but which is, in one sense, the expressed thought or image of God, and in every sense his own product, and the effect of his causal activity. This separating line between the pure infinite and the finite—that which was *all* God, and that which He *formed*, namely, the *creature*, was crossed at the *act of creation*. But still there is a *connecting* link, and that is the breath of God, infusing into *man* a spark of his own immortality. Then, *all back* of this dividing line is DEITY. He alone

filled immensity with his presence, for He was before all things, "and by him" who preceded them all, and brought them out of nothing, "all things" now "consist." Back of that line, *time* was not—for time is predicable only of the creature. Prior to the epoch of creation, there was but One, the Invisible, and the *Indivisible*, and the *Immutable*, the great First and Last, the Alpha and Omega, the Beginning and Ending, from whom nothing could be taken away, and to whom nothing could be added. And if so, then all that *He is*, or is to be in his *works*, taking this word in its widest sense, lay back of all created things, and in his infinite being.

I look upon God as the great Mechanist, necessarily possessed of intuitive knowledge, and from all eternity *intending*, predetermining to create beings *according* to his self-existent, mechanical skill, and consonant with the laws of his own eternal nature, so that the things *created* might correspond with the *uncreated pattern* in the mind of God, and answer closely to their *creative end*. This *end*, we are taught, was in *view* from the beginning. And therefore the design to *adapt* all things to it, must have been equally so. Therefore the plan or *order* of creation must have been coëtaneous with the *fore-determination* to create. And the divine Mechanist also, knowing *what* all things were to be, is endowed with both power and disposition to call them into being agreeably to what was right, that is, suitable to the nature of being, all being, and all things. He constructs the mighty machine unadvised, unaided, independently; and in perfect harmony with the preëxistent design, sets it in motion, all adapted to do the divine will, or to act agreeably to the physical or intellectual or moral laws of being. When He began to create angel and man, He must of course do it in exact conformity with this foreknown and foreôrdained order; and his integrity would not suffer him to deviate an hair's breadth from it, or to leave undone any thing of all he had ever seen and resolved upon as best; whether in the universe of mind or matter. "*He* must stand by the *constitution*" of his own glorious devising. He must *carry out*, in every minute particular, "the purpose of his own will." He can not *deny himself*. In all by which He will make himself known, He will be *true to himself*, and never *vary* from the original, everlasting *word* and draught of creation. And does not God predicate all this of himself in the Bible? Where else is *such* a God brought to view? He is there never described as knowing, determining, or doing any thing *to-morrow* which was not *to-day* and ever, perfect and present to his mind. As the Bible reveals him, we see him standing forth from eternity to eternity just as perfect, and the universe and its government as *fixed* and as perfect as now at this moment of time. Nor can we conceive any less of a Being, perfect in all his nature, works, and ways. *Such* a Being must have had, in his very nature, that plan or order or law—call it which you please, the thing is what we are after—of all existences, by which all created things must be constituted when brought into being, as well as controlled both for the present and for the future life, and as well for the body as the soul. And this doctrine is not *Platonism*, but the plain Bible account of the

matter. And the *cosmology* of the *Bible* is what we here intend to stand by ourselves, and to hold all others to, whatever be their philosophical theories. And we are willing to pin our faith to a Book which announces *God*, not only as our only ancient or modern *Creator*, but also as our only *Law-giver* and Judge, in time and in eternity.

NOW THE BIBLE, and the Bible alone, gives man a rational account of the origin and formation of the world. And while it draws a broad and sharp line of distinction between God and the world, the universe and its Maker, it also reveals God as taking the whole responsibility of its *existence* upon himself, and places it in the nearest possible connection with his all-creating and all-governing hand. Throughout the Bible we are authorized by itself to *argue* and make inferences from what we see in his works, as to what He is in himself. So that from the visible *order* of nature, and its *regular* movements, and adherence to what are usually called *natural laws*, we are *scripturally* taught to reason *up* to nature's almighty and all-perfect Cause. And thus we both reasonably and religiously *conclude* that in *God himself* is the infinite, inexhaustible *source* and *cause* of all those inscriptions of order, beauty, and symmetry, which we find so abundantly written on the face of nature and in the heart of man. And hence we say, with Scripture and all reason, that *all* order and all law must *originate* in the nature and character of God. Indeed his *nature* and *name* are one. He is one with his attributes. And therefore all of them, that is, all that *He is*, may be said to have had a hand in his works, that is, in all that He has done. And thus, with respect to all of them, they may be said to be the *result* of an exercise of all the Divine attributes, and to flow forth from the nature of the Creator. Nor is the *written word* itself any less a part and consequent of the eternal *plan* of him who "worketh all things according to the counsels of his own will." And that respect for ORDER, yea, that mighty order in all the ranks of being, and unyielding *affection* for it, which is manifest in all the visible and sensible *works* of the great Maker of the world, were reasonably to have been *expected*, as a component and fundamental feature of a supernatural revelation of truth from God. And finding, as we *do*, this supreme regard for law and order, constituting a leading, predominant feature of the Bible, which is to us not only a *work* of God, but also the most *interpretative* utterance of himself, we irresistibly infer, that this grand principle in it is one with *creative energy*, and inseparable from a proper conception of the Divine nature. All rules or laws in *morals* are as unalterably fixed in the essence or elements of Deity, as are the rules for the government of the physical universe. They both have their origin in the character and attributes of Deity. No power can add to, or abridge, nullify or change, the one or the other. For in all, this God is all and *in* all, as well as *over* all. None are able to give him counsel in these matters, none to lead on to conquest. We have only to follow on, to know themselves and the Lord; and they will be satisfied with the order emanating from his nature and perfections.

It is impossible that there should be any thing *arbitrary* in God, or

in his actions. He could, with his present attributes, neither will nor establish any other law or order than that written in and on his nature, and the nature of the things He has created. Being an inalienable and necessary property of his own eternal nature, to be consistent with himself, and to secure harmony between himself and his works, He must render it a principle and element of universal nature. It can not be a *created* thing, but must be the *rule* by which creation was spoken into existence, and by which it is governed. It can not be a mere creature of *will*, but a rule by which each and all the other attributes—that is, Deity in perfection—exists and operates. And may it not therefore be said that the attribute of *holiness* in God consists essentially in his fidelity to the demands of all the other attributes of his nature, and especially of this internal and eternal regard for *order* in all existence?

Now if God did not possess the attribute of order or law before He began to create, there must have been vast *confusion*; and it would suppose a Deity without either prescience or system. No one seems to deny to Deity the attributes of *will*, *purpose*, etc., and why, then, that of law or order? If He had a purpose, He had a plan, an *order of procedure*; and this from the first. The one is as inseparable from his being as the other. But the fact is, *all* perfections are necessary to constitute Deity, and each one in him implies and necessitates all the rest. It is certain that *order* is an essential element of *perfection*. And also that God is the only perfect Being, even *perfection itself*; and that his perfection is both infinite and eternal. Consequently the Law or *Order of Nature* must have been complete in Deity before “creation’s work began.” And this law, of all created existences, dates back in a primeval eternity. Is there a God? If there is, then is there *one Supreme Intelligence*. Then, before He acted as the “Former of all things,” He must have had a plan or definite object in view, or He could be neither wise nor good. And that plan, as “He inhabiteth eternity,” must have been coëxistent with himself, and as immutable.

God’s creative *act* is not the law, but is the result of and posterior to it. God’s providential and preserving care are not the law, but also a result of and posterior to it. Neither are God’s words or commands the law, but a publication of it. Nor can God’s *will* be the law, as has been already suggested. Even Deity himself, in his sphere, is a subject of law, the law of *his own* being, the constitution of his own nature.

God, from eternity, knew that He should create a universe, and how He should, by what plan or rule. He knew angel and man would fall. Yea, he knew every thing, so that He could not, then or since, be taken by surprise. He also knew that this plan was the most perfect and unobjectionable of all that could be devised. This is plain. This plan, rule, or law related as well to man as to the sun, the seasons, the tides. The law or plan of their existence must also have been distinctly before him from eternity. It was the only right one. To move in conformity with it would be right, well-pleasing to him; not to do so, were it possible in mere matter, or the brute crea-

tion, would be displeasing—would be *sin*. And the same may be said of man; the plan, constitution, or rule of *his* being was all known and fixed from eternity. It could not be deviated from in one degree or particular, without disturbance to the whole order of being.

So with this plan, order, rule, or law of being, all spread out before him, God designing to have something beside himself, and also to have intelligences in being to whom He might manifest himself, commenced his work of creation; and, like a skillful mechanist He worked closely to his plan—constructing each and every part for its appropriate place, and for the performance of its precise functions. When inanimate and mere animal creation had been finished, and its performance tested, its Author pronounced the work “VERY GOOD.” Could any of these have risen up in rebellion against their Maker, and refused to move in their appropriate sphere, or perform the part assigned them, it would have been sin, because a violation of the law of their being—an attempt to obstruct or defeat the plan of Deity. But no such calamity transpired; all moved on harmoniously; and the object designed was fully realized.

AS REGARDS THE CONSTRUCTION OF MAN.

It was not at random, not by way of experiment, but according to the original plan, order, or constitution of his being. He was made to conform to this; and, if he should act conformably to it, all would be well, very good, and holiness would ensue; if not, all would be confusion, disorder, and rebellion, and sin and ruin would reign.

And now the work is done. Man is a living soul; and the workmanship is pronounced “very good”—exactly after the pattern—adapted to the discharge of every duty. But when this part of the machine was set in motion, it would not work well: having the ability or the choice devolved upon himself, man chose not to do what God designed he should do. He chose to act, not as he had been constructed and commanded to act, but in opposition to the whole constitution of his nature. The moment he manifested his intention to transgress the law of his being, he did transgress; and every thought and aspiration of his nature, in thunder-tones of entreaty, of remonstrance, of denunciation, and of forebodings, cried out: “Oh! commit not this suicidal act. Make not exterminating war on the constitution of your being, exactly adapted to your highest usefulness, happiness, and perfection, here and hereafter.” But, notwithstanding all this, notwithstanding the work of the law, written on the man, and proclaiming its existence in every hope and joy, in every fear and trembling—through the agitated soul, the bleeding vein, the aching head and tooth, the disordered stomach, the trembling nerve, the relaxed fibre—MAN FALLS. He wars against his nature, and consequently against God, and becomes an incarnate fiend. Unheeding all these warnings, entreaties, expostulations, and commands, he fights on against God, himself and the universe—maddened to re-

venge, and contempt of law and order, right and truth. Is not this sin? A voluntary agent thus presumptuously, ungratefully, perseveringly attempting to thwart all the benevolent purposes of his Creator? Thus refusing to recognize the right, the proprietorship of Deity in him; the right to require the employment of all man's functions in such a manner as to answer the ends for which they were created? If this is not sin—the transgression of law—then there can be no sin. But as yet the commands were not proclaimed on Sinai; not written on stone, but only on man's nature.

1. THE NATURAL LAW, or Law of Nature, is applicable at all times, in all places and under all circumstances. It is an element of intellectual being. The word Law is also applied to the constitution and control of irrational creatures, and substances.

2. The ceremonial Law or precepts are not, like the former, immutable: but they might, or might not have been given, and they may at any time be annulled, either by actual command, or by the introduction of a new dispensation. Every dispensation has a number of these, differing from all former dispensations, which difference indicates another polity or mode of action. For instance, the Paradi-
saical was different from the Patriarchal, and the Jewish from the Patriarchal; and although they ran parallel with each other, from the Exodus to Christ, yet no Gentile, as such, was obliged to keep the ceremonies of the Jews, nor was a Jew at liberty to continue on with the Gentiles in their Patriarchal Priesthood, but must observe the Levitical and no other. A Gentile might become a proselyte to the Jewish, though the Jew could not to the Gentile religion, because of these ceremonial or special precepts, which distinguished the two.

3. Civil and Political Law are the Magistrative regulations or executive ordinances. Their proper functions consist in taking God's commandments and affixing penalties adequate to enforce obedience, rule by these commandments or precepts. Each dispensation possesses its own codes independent of all others.

Man is incompetent to the work of making Law. He is but of yesterday, knowing comparatively nothing, to-day progressing in wisdom, knowledge and goodness; to-morrow retrograding in these respects. Man possesses a vastly complicated nature, with a multitude of wants and necessities, all of which need to be provided for by a superior power; and we assert, that man is incompetent to know, in time to make the necessary provision, what are the demands of each and every part of his being. The experience of six thousand years has plainly shown, that no one generation has been satisfied with the legislation of the past, nor even of its own. Hence the many thousand volumes of Judicial Statutes, enacted to-day, amended to-morrow, and abridged or abrogated the next. It would occupy the life of an individual simply to read over the titles of these statutory laws, amendments, and repeals. In whatever degree they differ, in a single iota from Bible statements of the Divine law, they are incompetent to our necessities, and injurious to our best interests.

God existed, with certain ingredients, or essences of being, among which were justice, mercy, truth, equity, wisdom, order, or plan, power,

goodness, etc., every thing necessary to constitute him a most infinitely perfect and holy being. Thus existing, with all the plan or order of a perfect universe before him from eternity to eternity, as one of the fundamental laws of his being—necessitated by the existence of each and every other attribute or principle of his nature—God we say, thus existing, was now prepared intelligently to proceed upon the work of Creation.

He was aware of just how many drops of water and grains of sand the seas and earth should be composed—of how many spires of grass, shrubs, flowers, insects, birds, animals, and man, with all their infinite varieties—of the minerals and vegetables. He knew just how many of each and all the various orders of existences, their varieties, symmetry, beauty, utility, etc., would be necessary to create, yes, all He should create, and exactly how each and all of them should be created, in order that there should be a perfect universe of created substances and spirits. He also knew just how, when, and where He was to create angels and men. And, moreover, He knew also just how much of this and that composition to introduce into each and every order of being and things he should create. And it became him to be thus particular, not only that a perfect universe might be created, but that they might be created in perfect adaptation to certain fixed laws or principles, coëxistent with himself. These laws, being of the essence of his existence, were well known to him, though infinite in extent, complication, and variety, even in relation to every one of the things to be made. Now, so to create that the laws or rules by which each and all of those have been created, shall be adapted to the infinite varieties and necessities of our being, requires the wisdom, power, skill, and order—the goodness, mercy, and truth of the Infinite, self-existent, and Eternal One. None but He is competent to the task, none but He has done it, and it is done in no less perfect manner; for a Being perfect in all things could do no less if He created at all; and with such attributes, we can not see how He could refrain from thus creating. Thus far of necessity.

And now what is to be done? The Universe is constructed and put together—it is all "*very good*," being performed according to the rule, order, or plan which is an essential element of God's being. There is every thing perfect in its sphere, and adapted perfectly to a law—the natural fixed law of the existence and preservation of each and all of them. There is a law for their government and control, which entered into the process of creation, and preservation of all things—it is the only law under which inanimate and physical matter can exist and thrive for a moment, or in any tolerable manner answer the ends of their being—the only law by which animate and sentient matter can subserve the purpose of their creation.

And is it not as conclusively the only Law by which man can be governed? Is it possible for man, in his fallen state, to discover this law, apply it, and of himself, both to his mental, moral, and physical constitution? It is impossible. None but an infinite and holy mind can do it.

Shall this law then be published more plainly than it was, when

written upon all Nature and Providence—upon the heart and conscience, and in the constitution of every human being? Yes, it shall be, God said; and He has, through the Bible for more than thirty centuries, been mirroring forth these laws of our natures and of inanimate nature. He has given his Son to die for us, that we might be induced to take this as our Law, and him as our King, it being the only law adapted to our natures. As darkness is not adapted to the human eye, neither are the precepts of man to our necessities.

This law or order is also seen in all the animal, mineral, and vegetable kingdoms, minute, particular, and perfect.

The Law existed from eternity, and all things were created in conformity therewith, and to answer to its demands; hence the ready echo from all these existences to each and every demand of the Law.

All nature has its wants, because made with reference to a necessary good—a law of being—it calls for these various goods, and the law of its being would supply them most abundantly, whence happiness unmixed might universally ensue. All this is because the Infinite knew the Law—was the Law—and had goodness and power enough to make every thing conform to it.

This provision was made no less for the animal, vegetable, and mineral world, than for the moral and intellectual classes of intelligences. As He made the former to depend on the law of being, for order, symmetry, happiness, etc., so did He the latter. Intellect and soul were as much the result of this law, order, or rule of being, as were the animal, the insect, the tree, the shrub, the grasses, the flowers, the metals, the tides, the wind, cold and heat.

Each aspiration for the supreme good—for light, life, and happiness, proceeds from this supreme, unalterable, immutable, self and coëxistent emanation of the Deity; and no other order, rule, or law is to be sought after, for no other is equally adapted to the nature of man. Man could not devise, enact, or create a law touching any of these. Man is the only subject impious or venturesome enough, except it be the fallen angels, who dares to insult the Majesty of Heaven, by making the attempt to annul or supersede this fundamental and elemental essence of all law.

No individual—no community—has the right to legislate for its moral action. God's books are daguerreotypes of himself; and from them we may learn enough of the laws of being, not only to do ourselves and others no harm, but also all the good we can.

All human governments, not founded explicitly on this natural law of being, are not of God, but are despotisms, assumptions, arbitrary, inappropriate, injurious. Nothing but God's pure words, his commentaries on this Law, are worthy the attention of men. Study these, and all the laws of being, wherever found—follow the light drawn from them, and no one need stumble or be unhappy.

Man has no right to obtrude his enactments upon man, for he knows nothing as he ought to know, he does nothing as he ought to do it, and there is no trust or confidence to be placed in him, as qualified for such an emergency. God has given him no work of this kind to do. The law is written by the finger of God, as well on

the works of Nature, as upon the tables of stone; man's duty is to obey, and cause others to obey, the law of God; not to construct and impose enactments of his own making.

Each blade of grass, each ear of grain, every tree, shrub, plant, flower—all the animal creation are constitutionally adapted to exist, act, grow, and thrive in certain elements, certain soils, certain climates, under circumstances peculiar to themselves. These natural laws are all established from everlasting; and these created things are adapted to live, grow, thrive, and enjoy under these laws, and only under them to arrive at the great estate of perfection: continuing thus, all will be well—removed from their place, imperfection and unhappiness must inevitably ensue. It will be perceived, that these laws are entirely disconnected with the beings themselves, and entirely independent of them. They will move on though all animate and inanimate matter perish, in disregard of these laws.

And just so it is with man. The natural law has an element, in which his body, mind, and soul can live and move, and be perfectly happy, if he will. This law is entirely distinct from his will or his effort, and independent of both. It is the only law under which his body and soul can properly subsist, and be the most useful and most happy. If he will live under, and act up to it, he will be virtuous, holy, and happy—if not, he will be sinful, unholy, unhappy.

Not all the beings in heaven, earth, or hell can make it otherwise. All depends upon his own choice to walk either in the sphere, and under those influences, for which he was created, and live forever—or rebel and perish. There are but these two ways. The choice, or free agency, of man consists not in whether he will make the laws by which his body is to be treated, and his conduct governed; for these are already established, and from eternity to eternity will remain the same: but his choice extends only to this, whether he will obey these laws and live, or disobey them and die.

God established these laws, or they are among the essential properties, or characteristics of Deity. There is and can be no perfection in Deity, or Deity in perfection, without them. They are God, as much as any one of all his attributes is God. Neither, alone, is perfect Deity—all, together, the perfection of Deity. God has taken care to tell us all about the laws of our being—the laws to correspond with which we were made. And it would be no more suicidal in the fish to leap from the water upon dry land, or in the bird to plunge into the deep, thus attempting to change their native sphere of action, than it is in man, to leave or refuse to walk under the law of his entire being, and attempt to make a better one. But God abhors such perfidy, and will punish such temerity with merited rebuke, and utter destruction, if persisted in.

For men thus to turn away from the wisdom and works of God, to their own folly, is the height of presumption and madness. Nothing so clearly demonstrates their impiety and virtual atheism. But, thanks to the Ruler of the Universe, that man was not forgotten in the provisions of the natural law, either in his mental, moral, or physical being. There is a law, in which his entire being is to move

without the least deviation, or the penalty will surely follow. According to whether we have lived up to, or in accordance with, these natural laws, shall we all be tried at the last day. We shall not be tried by human enactments: for wherein they are not in accordance with the Divine law, they are a lie.

Man then has no legislation to perform apart from enforcing the commandments of God. He is to study God's commands and providences—his Nature and Grace manifested in his works and ways, that by all possible means he may the sooner attain to a knowledge of the laws of his own being, so as not to violate them in the least particular, but, on the contrary, that he may be in unison with God's mind, and harmony with his effort. He should endeavor so to live, as not only not to infringe any natural law, but to aid in carrying out the great plan of universal benevolence, wisdom, and happiness, manifested in all we see, or hear, or know of Deity.

The SPECIAL law resulting from the will of God or Christ expressed in commands, is to be explicitly obeyed. There is nothing left here discretionary. Christ condemned the law or authority of the Gentiles; and so, neither Jews nor any other people could have rules of their own making.

1. God is one God—perfect in all his attributes, laws, words, works, and ways. 2. He would not be alone or unknown—hence the creation, his providences, his written revelation. 3. From these three books he manifests himself. They are, each and all of them, perfect in themselves, and agree perfectly in their testimony of him. Each and all of them are full and explicit, yet not alike plain to man on account of his ignorance. 4. His laws existed from the beginning. They are a part of himself, and are interwoven into every texture of man's existence. They concern the physical, moral, and intellectual universe. He has left no room for man's legislation. Does He speak of political, judicial, or ecclesiastical matters? All is said that is necessary to be said; nothing of legislation is left discretionary to man, or to be supplied by him. Man has only to obey; and the manner of that is made plain. God has not said all in one place, or at one time. When we need a house, He has not collected all the materials on the spot of erection and separated the different parts; nor gathered our food and prepared it for the stomach. In all spiritual as well as natural things, He has put us on the track, and bids us seek with diligence, then we shall find. But no man, or body of men, have a right to legislate in regard to one another, any more than they have in regard to the stars, the elements, the tides, etc. In these things the most they can do is to discover and apply the laws of nature, as they are called, but more strictly the laws of Nature's God. Now it is an insult to the majesty of God to suppose that He would make a law for man less perfect than for the inanimate creation. Man is left to *choose* as to his salvation, which depends upon faith and obedience; but, although all are to enforce the laws of God as under the theocracy, he was not charged with the duty of making laws for his fellow-men; they would surely be as wrong as numerous. Nothing in this matter is left to the discretion, discrimina-

tion, justice, or honesty of man. God, on his throne, if this were done, would not be safe a moment. Nor could He ever have made himself known to man, or insured his happiness here or hereafter, if He had. No, He is God, and will be though all the universe perish around him. We must walk then according to the Word, the Text, and nothing but it. If we had it just as given by the Spirit to those who wrote it, we should very nearly agree as to what it says.

Suppose it should be objected, that God must exist before He could plan or command, and consequently that law, order, thinking, planning, arranging, etc., was an after-thought or work; the same may, with equal propriety, then be said of his Omniscience: He must exist before He could see; and so with regard to all his natural attributes. The same might be said in regard to his *moral* attributes, if the distinction is admissible—his holiness, justice, goodness, truth, etc. Then He must exist before he could be holy, just, good, true, and there would have been a time when he was neither wise, all-seeing, powerful, holy, just, good, true, etc., all which would be undeifying him at once. The eternity as well as immutability of his character would be an absurdity. It would be making a Deity without his attributes; whereas his attributes constitute Deity. They are perfect in themselves, taken one by one; but not a perfect Deity till all are combined, which was a fact from eternity. Thus, every thing the instant He existed, was established, having their essence and existence, their order and place, in those of Deity itself.

This alone is Deity. There could be no Deity without power, wisdom, will, order, holiness, justice, etc., any more than without eternity, self-existence, infinity, immutability, etc. Each and all of these were coexistent, self-existent, eternal, unchangeable, etc. If we say there was, after the existence of Deity, an eternity of planning before creation's work began, then we may say there was, after this existence, an eternity of thinking, of seeing, of devising, of calculating, of weighing causes and effects, etc., showing at once that the Deity as first existing had neither moral character nor even the ingredients of one existing in and of himself. This would reduce him to something below an automaton, if possible.

The world is not Deity. Nothing that is not self-existent is Deity. Nothing subsequent to creative energy is or can be Deity; but all is and must be of and by him. He who is foolish and wicked enough to say that the universe is God, is simple enough, if consistent with himself, to assert that it is an eternal, immutable, coexistent complication of attributes, senseless in separation or divisible parts, and sentient only in indescribable and inconceivable combination. But how can *matter* become intelligent, eternal? Or is all, after all, mere matter or ideal nonentity?

The wisdom, power, reason, omniscience, eternity, spirituality, majesty, etc., as well as the mercy, love, justice, sovereignty, holiness, veracity, immutability, will, etc., are Jehovah; all of which are perfect in their parts, and most perfect in their mysterious and wonderful combination. All are mutually dependent in their operations; yet in their perfections entirely independent of one another.

All law or rules in morals are as unalterably fixed in the essence or elements of Deity, as are the rules for the control of the physical universe. From eternity to eternity they both have their origin in the character and attributes of Deity. No power can nullify or change, add to or abridge, the one or the other. For God is all, and in all, as well as over all, blessed forever. None are able to give him counsel in these matters, none to lead on to conquest. They have only to follow on to know themselves and the Lord, and they will be satisfied with the order originating from the nature and perfections of God.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" "There is no searching of his understanding." "Touching the Almighty, we can not find him out." All who will look and search for God with all their heart shall find him, "for he is in every place." Men can by searching find God, and recognize his Divine power; but none can "find him out," that is, know all concerning him—comprehend him unto "PERFECTION." But let us continue our endeavors to conceive, as far as we can, of elements or attributes, which are essential to constituting a perfect Being—perfection in the person of Deity.

In order, then, to Perfection, he must be possessed of ORDER. This implies a device, a plan of operation—a pattern, model, or scheme, by which to construct, and a RULE by which not only to create, but also to regulate, control, and govern them all; not for this world, and for this time only, but for all time, and for all worlds. Certainly, no being would be considered perfect without this. Nor is this an addition to his character, an after-thought, which would imply imperfection; but it is and always was a component part of his constitution.

Without enlarging on this point we would now ask what would be necessary as constituent parts of PERFECTION? What would be essential in order that the above-mentioned things might be realized; that we may have a physical and natural universe—a moral universe with accountable moral beings, (angels and men,) with law, physical and moral, to control and govern all? and to secure the end of existences, mental, moral, and physical?

ETERNITY would be essential to his *Perfection*; for, if He were made, or any part, element, or ingredient were made, some one must have made him, and He consequently had a beginning. The same might be said of his UNITY. He is one. If it were not so, then it could not with truth be said: "He is over all, God—blessed forever." SPIRITUALITY was necessary; for what is corporeal must possess materiality and locality; whereas Jehovah is in every place, and at the same time. OMNIPOTENCE is also essential; for if there were a greater, He might be envious, and consequently unhappy, or He might be overcome. OMNIPRESENCE is necessary to perfection, that nothing might be beyond his reach. OMNISCIENCE, that nothing should be beyond his supervision. INDEPENDENCE is necessary, as dependence would render all things uncertain and precarious. IMUTABILITY: No being subject to change can be perfect. WISDOM

is necessary, in order to conceive and establish the best methods. **FORE-KNOWLEDGE**: else he might learn something new; which is impossible to an infinitely perfect Being. **FELICITY**: happiness naturally flows from a perfect Being, because He is holy, and complete in every possible perfection. **INVISIBILITY**, **IRRESISTIBILITY**, **UNSEARCHABLENESS**, are parts of the same character. We add, briefly, that **JUSTICE**, **IMPARTIALITY**, **GOODNESS**, **MERCY**, **LOVE**, **TRUTH**, **CONDESCENSION**, **LONG-SUFFERING**, **HATRED**, (of evil,) **VENGEANCE**, **FAITHFULNESS**, all belong to this category. **CREATIVE POWER** also; for who but God can create? Who that does not possess these incommunicable attributes can make something from nothing? It is certain that no one who is not **INFINITE** in each of these can be a perfect being. Enough has now been said to show that God existed in **PERFECTION** from eternity. A God infinite in law or order, must be a God of just such attributes, natural and moral. No being could be a perfect one without the possession of law, order, plan, etc.; this implies fore-knowledge, benevolence, wisdom, power, justice, truth, etc. No one of these parts preceded another as to time, or had any preëminence as to character, or was pre-requisite to the existence of another. They, one and all, divisible and indivisible, constitute Deity. He is perfect in one, because in that one all the others are inferred, and He can not be perfect without all combined—they are inseparable. Hence, this is true when God is called Love; for Love includes all the others—so also of Truth, the Word, etc.—the Word was God. It must be remembered that all these attributes are essential to any one of them in particular. All of them constitute God. No one alone, if it were possible to separate them, could make a **PERFECT** being. Each is first, each is last, in their turn, if one chooses so to arrange and interchangeably consider them. They all, as one complete whole, compose **PERFECTION**—the Deity. This perfection is infinite.

Perhaps it has long since been asked in the reader's mind: But how is this to bear on any thing practical, that pertains to man either here or hereafter? To which we answer: If God be the perfection personified above, that element of his character called law or order, necessitated or impelled him to create and govern all things according to a plan or constitution emanating from his very nature; nor would He, thus perfect, desire to do otherwise. It is the unalterable law of his Being that He should be perfect, and that He should carry out this plan and sustain this order and constitution of things. Such is God.

Still the reader may ask: Where is the **LAW**? The Law is in this order or constitution of things—mental, moral, and physical. A violation of any of these laws would be really sinful, if there were not a commandment, statute, or ordinance in all the Bible. These do not make sin; but a knowledge of these statutes, inasmuch as they more perfectly acquaint us with the great law or order of things, makes sin more sinful. Sin consists in not acting in accordance with the law of being, or God's plan, which is perfect. All the law, then, in and for the universe, existed as a constitutional part of Deity as

soon as He existed; it is an inwrought principle of all being. Man's duty is to take this law, as it is in both ecclesiastical and civil matters, and obey it. We must neither add to nor take aught from it; because by so doing we only expose our ignorance, impotence, and wickedness.

And so as to human statutes. Men have no right to legislate, except to enforce the statutes of God; his statutes and ordinances, in the Bible, cover the whole ground of legislation. By them we learn the natural law, the law of our being, and God's will relating to them. Let us, as good citizens, imitate the examples of Old and New Testament saints, in obeying the law, rather than put forth commandments of our own, denominated by Christ "the traditions or commandments of men;" thus striving to become in our sphere "perfect, even as God is perfect."

Love—justice—presuppose an object not yet created, just as much as order does; yet they both exist as necessary ingredients in God's nature, exactly as in the case of law or order. And so of his other attributes, will, reason, etc.

Law, or order, for mental, moral, and physical being is as much an attribute of Deity, as knowledge and power are. It is the same in regard to mental and moral, as to physical or material being. The thing can not be separated. If He knew and determined how to act, and all things were fixed in his very nature from the beginning, in relation to one thing, He did in regard to all things. If God did not always know, think, reason, will, and plan, He did not always exist; for if He existed, He must necessarily have possessed these among his other attributes; they are an essential part of his nature. An eternity of being implies an eternity of perfection in that being, to whom there can be nothing new, nothing old, all is eternal now to him. Is it possible to think of the infinitely and eternally wise God, as beginning to know, think, plan, order, determine, etc.? It is easy enough to think of him as beginning to act in a certain direction, for instance to create; but to think of him as beginning to know, or as growing in knowledge, is a perfect absurdity.

The nature of God's MORAL attributes, and their relation to his NATURAL attributes, are a sufficient guarantee, that both will be used in a manner which shall most conduce to the highest good of his creatures, as well as his greatest glory. His love, mercy, justice, benevolence, truth, and fidelity, will not allow his wisdom to devise a wrong, or foolish thing, nor his power to attempt its execution; and so of all his attributes. They imperceptibly intertwine with each other, so as to insure their greatest harmony, efficiency, and beauty as a whole.

All MECHANICAL LAW, including the structure, the mechanism of the human body, mind, and soul, must not only be immutable, but eternal, or certainly before any structure was created, which is enough for all the objects or points contended for in the origin of all law. This law must be the most perfect possible, and the Creator must have in every instance, worked strictly according to it, in order to harmonize with his consistency, benevolence, truth, and wisdom, else

all things could not have been very good, as He pronounced them to be.

God knows the end from the beginning, and the natural or general law or order is a part of his own being. By it, or according to fixed and unalterable principles, He lives, moves, and has his being. All his moral subjects are as much the subjects of it, and under its control, as are any physical organizations. This prescience, this coördinate, constitutional plan or operation of things must have been inherent in himself, for it seems to be an emanation of his reason, wisdom, goodness, etc., as they and all the attributes of his nature, seem to emanate from this law, order, or constitution of things, this essential element of universal being.

This law is written on the nature of God, and on the nature of every thing He has made, in the vast universe in which we live; conscience is the tongue in every rational being to proclaim its existence, and tell of its claims upon all created existences. In addition to this, God has been instructing his rational creatures in its mysteries, by all his works, ways, and words, ever since creation's work began. We only need to know this law, to know God, ourselves, our duties and relations to him, and our duties and relations to ourselves, and others. When this is accomplished we can hardly fail to love God with all the heart, mind, soul, and strength, and our neighbor as ourselves. This knowledge, with the love of God shed abroad in the heart, and the presence and movings of the Holy Spirit, has power to conquer the perverseness of our fallen nature, and bring us low at the cross, crying: "God be merciful to us sinners."

How absurd then, to suppose that God made man without any plan, or not in accordance with a fixed law, requiring certain things before and after his creation, in order to the perfection of the whole, leaving every thing at random, first creating materials, then putting them together, and afterward, say in the days of Gabriel and Satan, before the rebellion, or in the days of Adam, or at Sinai, He bethinks himself and makes a law. Or that He creates a law, or expresses his will, just conceived, that man should act in a certain manner, (arbitrarily,) just because He chose, and not because there was a law in his members calling for the very things expressed in that will, and God could do no less than to acquaint him with it.

How absurd to suppose that God should act otherwise than as a God of infinite power and wisdom, or that he would not communicate enough of the principles of the general law to suffice for all times, places, or conditions of men! How absurd is it to suppose that He would allow fallible men to enact laws of their own, which should alter, abridge, or annul his perfect law!

The law existed as truly before it was spoken to angels, to Adam, or the people through Moses, as it did after the commandments were written on stone by the finger of God. That act did not make or originate the law, nor that time mark the commencement of it; it was from the beginning, and binding on angels and men, as much before as since, and would forever have been binding on them, had it never been promulgated, that is, right would have been right, and

wrong, wrong, had the law never been published. All the statutes men enact according to it, by way of amplification, to become of daily use in our common affairs, can add no higher sanction to it, nor lay mankind under any higher obligation to obey it, than if they had not enacted them. For every man is, by God himself, laid under every possible obligation to keep it perfectly, in all its length and breadth, and any thing man can do adds nothing to his obligation.

Indeed, we ought to look upon the LAW not as a part of creation, but as a foundation on which the physical and moral constitution of man rests, a main-spring regulating and controlling all the movements of both; for it is interwoven into the very texture of man's physical as well as moral nature. Law existed, and the angels and men were constituted or constructed, agreeably thereto, or in conformity therewith.

What we mean by law or order is that device, purpose, or constitution of things which exists, and always did exist in God himself, as a part of his nature. God is perfect in all that pertains to himself, his works, words, and ways; consequently this law or order is the best and only law for all existences. God constructed and arranged all the things He has made, agreeably to this law or order, the law of his own being, as well as that of other beings. God controls the merely material universe by force or mechanical power, in exact and harmonious accordance with this law, so that there is no rebellion or derangement in any of these matters. God governs angels and men by precept and motive; knowing the law or constitution of their being, He commands the right and forbids the wrong, and enforces obedience by all the terrible penalties naturally and necessarily arising from a violated law of being, both in the present and in the coming life.

God the Creator and Proprietor, claims, and has a right to claim, entire, prompt, and explicit obedience; for He alone could know what this order or constitution of things would need, and what course of conduct should be pursued to the best good and harmony of the whole. Hence He alone was to legislate for intelligences in specialties—He alone to command, and they to obey. They could not know, and consequently were wholly incompetent to the task.

The constitution of the material universe is *adapted to*, and requires in order to its usefulness, just such, and only such motive influences as God, the Creator, applies to it. So, also, the nature and constitution of angels and men are adapted to, and require only such appliances and commands as their Maker and Proprietor has given them for their observance. They are no better qualified to ascertain what commands are the best adapted, and then to enforce them with appropriate penalties, than they would be to determine the course and velocity of the planetary worlds, or the order of the seasons, or elements—the wants of the vegetable and animal kingdoms, etc., and apply the designed and necessary assistance, for their intended action, in the harmony of universal nature. It would evince or partake no more of atheism in the material world, should it ignore and abandon any of the laws of its being, and institute another power to rule over

it, than it does in man who says he will not have God to rule over him, but insists on making rules, and giving commands, for the government of his fellow-men.

Man, rebellious man, rising up against his Maker, and proclaiming a right and ability to originate and institute his own rules of conduct, (those which are necessary to answer the laws of his being,) commits a folly at which Heaven blushes, and all created things might with propriety hiss, and hiss again.

Oh! how infinite and divine are the love and benevolence of Deity, in giving to man precepts adapted to the demands of his nature! Let us follow those precepts.

But, even could it be shown, that law was not an attribute of Deity, or an element of God's being, and that it proceeded from his will, still our argument would hold good, as an estop to all human legislation touching human conduct; and this is the principal thing we care for in our present undertaking.

We know that the will of Deity has as much to do with the law, as the law has with the will, and both need the attributes of reason, prescience, wisdom, discrimination, omniscience, omnipotence, omnipresence, choice, etc.

All that is necessary for us to show is, that, if the law of his and all being was such that He could not do otherwise than He did do, He chose and willed not to do otherwise, and that for the very best of reasons, which was that no other law, structure, or constitution of existences would have answered as well, not being adapted to the emergency of the occasion. In either case, man or angel had nothing to do in the matter of commanding or forbidding his fellow, in any thing pertaining to his moral duties to himself, his fellow, or to God. For already the law of his and all being binds him, as no human statute could do, and that in exact accordance with the natural, universal, constitutional law.

Let us go, then, to the STUDY OF THE BIBLE, with full belief and confidence in the Being of whom it so constantly speaks, as the ONLY LIVING AND TRUE GOD; perfect in every attribute claimed for him in its sacred pages. He is over and above all, from everlasting to everlasting, too wise to be deceived, too benevolent to choose a lesser good, and too powerful to be frustrated or defeated in any of his designs. Let us remember that He never acts arbitrarily, or without a reason, nor without a plan, as perfect in all its parts as the source from which it emanated. Let us remember also that all his attributes, this order of universal being among them, are essential elements of his character in perfection; and that the LAW, or rule, by which He has been, is, and will be governed, in all He may say, think, or do, is as binding on him, as any appropriate rule is on us. There was a time when Deity existed alone, in universal solitude, in his own incomprehensible immateriality.

But in this He delighted not; for it was not in accordance with his nature or designs. Hence the creation, and in such a manner as to most favorably exhibit himself to the things He should make, commanding the confidence, respect, admiration, love, and adoration of all

intelligences. In order to this, their eye was first directed to himself, as hung out from heaven by the work of creation, to which was added, at suitable intervals, oral instruction, which, but for the fall, would have been sufficient for all the purposes of this and the future life. To this he added the Book of PROVIDENCE, which also under the fall, was insufficient to bring us to a clear and full knowledge of ourselves, and the Being who created us, on account of our dullness, inattention, and hardness of heart. To this in process of time, we had the WRITTEN WORD, which is able to make us wise in all things pertaining to life and godliness, here and hereafter. This last book is, and must be, from the nature of the case, the most perfect exhibition of himself, and, like his other books, was without an error, either as to time, matter, order, or manner; a perfect counterpart, or mirror of himself.

The last manifestation of God was through his Son JESUS CHRIST, God manifest in the flesh, and the HOLY SPIRIT, from whom such an effulgence of light issues, such beams of glory descend, that no eye can look but to be dazzled by the sight, and no mind can contemplate but to be overwhelmed by the ineffable glory of the incomprehensible Jehovah.

Let us further inquire what this law and rule are, which are so interwoven with the character of the Creator and the creature, as to constitute a part of their very being.

It is not the ten commandments: but it is the great constitutional law of universal mind. It is that order of things, by which the material universe was constructed and is controlled. These are as eternal as God himself. The former was the best that could be made, as the present and eternal happiness of all created existences depended on it. The latter was no less good and perfect, as the order and usefulness of the physical universe depended upon it. No man or angel can make, alter, or annul the rules or law of God. Man is not allowed to make a law, even if he could do it, for the government of man, any more than a rule by which physical matter is controlled. It would not be safe to leave any such work to him; on account of his ignorance, selfishness, and instability.

God certainly knew best what laws man needed to govern him; and, knowing, He certainly, since He was writing a code for this very effect, would give the best possible. It is impious to reject his, or undertake to improve upon them. It is impeaching both his wisdom, goodness, and power, to attempt to correct the laws of God. A man might as well attempt to improve upon God's rule by which He controls the planets, the elements, the seasons, the phenomena of life and vegetation, of death and decay, etc.

No! God's laws for the government of men, in their PRIVATE OR SOCIAL RELATIONS, are all fixed and published to the world; and, turning away from them to those of their own enactment, is a suicidal act.

But, whether man will live by these laws or not, he will be judged by them; and, if he rejects them, be signally punished for his contempt, his impiety, and his hardihood. If he rejects them, he rejects

their Author, and nothing but repentance can avert the sentence of eternal death, pronounced against such temerity.

God exists, in every attribute, perfect. Not a rule, plan, purpose, or order wanting. All his works, his words, and ways, were laid in his infinite being, and He could not vary from the rule thus educed from his attributes, and, from choice, from all eternity, determined so to be. This being the best, there could be no necessity for change. Thus existing, He commenced his work according to the rule imposed by his own being, from which He could never vary. With all things, as one eternal now, before him, angels and men, in all their diversity of constitution and power, all the course of nature, modes of living, acting, thinking, etc., He created man according to the rule necessitated by the attributes of his own infinite being. The law by which man was to be governed, was necessarily connected with his being, and was made known to him by his conscience and experience, and the providences, works, and words of God. Now, suppose this MAN had been a MERE MACHINE, a watch, perfect in every mechanical art and rule. He was made right, and the rules by which he was to be controlled were perfect. While thus only a machine or an automaton, it answers the end of its being, for it was not only made right, but the rules by which it was to be controlled are right. But, suppose its Maker could and did infuse into it the power of volition, of reason, a conscience, still requiring of it action in the same direction, and observance of the same rules or laws, by which it had been controlled, as not only the best, but as those only which would answer the end of its being—suppose, now, that it should proudly arise and say, I will not work after these rules. I am free, and shall choose my own course of action. Very well, replies its Maker, you may choose what you will, but you can neither alter the laws of your being, nor better them. You may break every cog and wheel, mainspring and all, and become a heap of ruins, but you are worthless. So God made man, in his physical structure a mere machine, then He breathed into him the breath of life, and set him going; a voluntary agent, to use the established laws of his being, both physical and mental, as his Maker required, or to become a suicide by forming rules of conduct not adapted to his nature, but tending only to ruin and misery.

But this man, this moral agent has rebelled, has fallen, has said, "We will not have God to reign over us," has enacted statutes adverse to his being and nature, and is a total wreck, fit neither for one thing or another, accursed, and cursing every body and thing about him.

But, to keep up the simile, another watchmaker comes, and offers to mend the machine, to restore it to its former order, and set it going again, with the hope that the sad and universal experience of the disaster, the ingratitude, presumption, and impiety everywhere apparent, might prevent a recurrence of an act so fraught with mischief and ruin.

God is just this mechanist. He himself is, and was, the established law and order by which He must construct or constitute man; He himself the law, by which man should be governed. Thus, when He came to the work of creation, He had only to make man

according to the eternal order of attributes, exactly adapted, in all his parts, to the demands of the law of being. Man could not, with any safety, even suggest, much less attempt, a change of the law, by which he was to be governed; for in the least variation lay the volcanic fires of perdition, which would burst forth, and overwhelm him in ruin. So it is now. God is the Mechanist. He constructs the machine according to his own mechanical law or order, and adapts it to the object and aim of its existence. Nor does He stop here. He shows him the law for which he was constructed, and in which he might pleasantly and profitably walk, with the command, "Do thyself no harm," "Deal justly, love mercy, and walk humbly before God." Now, the responsibility of eternal fealty is rolled upon him. He stands perfect in body and mind, "*the image of God.*" Every rule of his conduct for his entire being, here and hereafter, was first written in his constitution, so that in every violation, his nature cries out against such suicidal acts—next it is written in all creation and providence, and in the Bible we are commanded with all the tenderness of a father's love, and with the firmness of immutable justice, to live up to the law of our being, that it may be well with us in time and in eternity.

1. There is a DIVIDING LINE between Deity and his works, ways, and words. All back of creation is Deity in perfection. Then He alone filled immensity—for He was before all things, and by him all things consist

2. There was a time when creation's work had not begun. When we speak of time or duration it is after the manner of men—for with God it is not of time or duration, beginning or ending, as regards himself, but it must be as to his works, ways, and words, except we call each and every thing in the Universe, God, which is an absurdity too gross for sensible minds, as well as too low, grovelling, and sensual.

3. God is a Spirit. All his attributes are spiritual.

4. His thinking, reasoning, planning, seeing, feeling, willing, etc., are all spiritual. Nothing created in any or all of these, for before He could see, etc., (forgive the impiety,) He could not create, nor could He create before He existed in full perfection, and this He could never do (as all is eternal now with His attributes) till He, as an indivisibility, stood out full and complete, perfect as perfection itself, with all his attributes, and that of Order, Law, no less than the others; order being a principle of his own being.

5. Although all His attributes are holy in every sense, still his holiness should be predicated on his fidelity to those attributes.

6. If order or law is not of the attributes of Jehovah, then there was a time when He planned them; and, if he planned them at the beginning of his work, then they are not of the natural, but of his legislative Law or Act, which is not necessarily immutable, for what He has made He can change or annul.

7. To constitute a principle, or any thing, a natural one, is to suppose it was not created, but always existed. Thus, if there is a natural law or ORDER of things, it could never have been created or

made, but was, from eternity, a palpable principle of Deity, or element of his nature.

8. If it could be proved, that this order or law of nature was subsequent to Deity, still it would be true, that before creation was begun, the order or law was established as the first act of Deity, which lays man under equal obligation to a fixed and unalterable law of God, as He would be in the other case, so man is amenable to God's law. His nature was constituted so as to conform to it.

OF WHAT IS DEITY COMPOSED ?

Of what does *the Bible* say that Deity is composed ? In what does He consist ?—in his order—his plan—his fore-knowledge—fore-determination, his integrity—benevolence, truth, justice, mercy ; these are parts of the ingredients which enter into the constitution of his being.

Is not the Law, order, plan, an element of his nature as much as these ?

Call it Law, or something else—no matter what—the thing is what we seek for, that constitutional property of his being, which not only saw the end from the beginning, but had, in his very nature, that order or plan of all existences by which all creative things must be constituted, when brought into existence, and controlled, both for the present and future life—body, mind, and soul—God may be considered as the Great Mechanist, necessarily possessed of intuitive knowledge, and from all eternity intending to create beings according to his self-existent mechanical skill and infinite wisdom, so that things thus created should answer the end of their being. Now God knows what course of conduct will keep them right, but man does not ; consequently God has resorted to various expedients to invest man with this knowledge, and enable him to answer the end of his being ; hence the commandments, statutes, ordinances, etc. Hence his providences.

This Great Mechanist is the proprietor of all, knows all things, sees the end from the beginning, what will be right and best, all things considered, with wisdom, power, faithfulness, and goodness to secure it. He constructs the machine, unadvised—unaided—independently of any other being, and according to the design, and sets it in motion adapted to do the Divine will, and to act in accordance with the mechanical, intellectual, and moral law of their and all being. Now, can this be predicated of any other being but such an one as the Bible represents God to be ? He can not be spoken of as knowing any thing to-morrow, or determining any thing, or doing any thing to-morrow, which was not always perfect and present before his mind. He stood forth from eternity to eternity just as perfect, and the Universe of mind, matter and government, as fixed and perfect, as they are to day. We can not conceive any thing less of a Being perfect in all his parts, his works, and ways.

LAW—ORDER is an attribute of Deity and not the result of his will, as Blackstone, and ethical writers generally affirm.

Eternal and infinite Omniscience saw every thing. Eternal and infinite Wisdom knew every thing. Eternal and infinite Goodness elected, willed, or prescribed it. Eternal and infinite order, propriety, consistency, adaptation, regularity, inhere in, and are a part of Deity. Eternal and omnipotent power executed his will. Eternal and infinite truth, justice, and mercy no more inhere in Deity than does law, order—propriety, etc. It is not enough to say it is the love of order any more than love of truth, justice, mercy, etc., for then we might resolve every thing into infinite and eternal love or benevolence, etc.

Now, no one of these attributes, eternal and infinite though they be, alone constitutes a perfect Deity—nor all of them combined, while there is wanting a single other ingredient of his nature. It takes each and all combined to constitute the I AM in all his infinitude of perfection. Order then, is as much an attribute of his, as is any other ingredient of his nature.

The natural and moral law with God are identical. They may be called the universal law of all being, of universal applicability, beside which there is no other law. No being, but the one with all these attributes, could originate such an ORDER, any more than one without such properties could originate love, truth, justice, mercy, or goodness.

There can be no perfection of character, without the attribute of order inherent in the being—no perfection of Deity until there is perfection in number of all the constituent parts and perfection in quality of each number. When we have all these, we have a being whom we may fear, admire, and love, and in whom all confidence can be placed. How beautiful and symmetrical is the character, when all the constellations of his perfections are shadowed forth, in the various displays of his glory and power. Such a God is God in very deed, worthy of all praise, glory, and thanksgiving, now and forever.

1. LAW or ORDER is the device or constitutional, fundamental element of being, and inheres in all things, created and uncreated, material and immaterial.

2. The Natural Law is neither more nor less than this universal design of Infinite Reason.

3. It is the arrangement, the structure or appliance of things, in conformity to the principles of this natural law.

4. The statutes, ordinances, and commandments of God, which are of universal application, are the harmonious testimonies—the life of the Law, and coincide with the books of Nature and Providence.

5. Fidelity in God is the creating, sustaining, and governing the creatures that exist, in strict conformity to the principles of natural law, justice, and propriety.

6. Fidelity in man is living and acting according to the law of being.

7. GOVERNMENTS are to secure obedience to the law of being, by

adopting adequate penalties for violations of the law, more or less severe, as the case may require.

8. This is all God attempts to do, and it is all men should attempt in this respect, for law was never made—never can be made; the general law, we mean—that which appertains to man's action.

9. God commands, as He has a right, and should do, knowing all the principles of the natural law; but man never should.

10. God has commanded respecting all things that can possibly need adjudication, in all time, in any country, or state of society, and man has nothing to do in the matter, but to take God's statutes and ordinances, and rule according to their letter and spirit.

11. How foolish and impious for men to pretend to be wiser and better than God.

Law is the design, the elemental principle or constitution of being, according to which all things are constructed, sustained, and governed. Now, what but Eternal Reason, Intelligence, the All-wise Creator, is competent to tell the creature what it is, what it needs, what man should think, speak, do, or desire, what will be best for him, here and hereafter? Who but God can tell what is best for a universe of matter? or determine whether he shall communicate the requisite knowledge through the medium of—first, the works of nature and providence, by observation, examples, and slow experience, accompanied with oral instruction; or by commandments, ordinances, statutes, and judgments, written and put into the hands of all, to be read, studied, and obeyed? And this, in order that none of the laws of being should be ignorantly transgressed, or thoughtlessly disregarded.

In a word, who but God is competent to command and govern man? who to control matter? Man certainly can not do the former, any more successfully than he can the latter; and angelic spirits are not adequate to the task. Consequently, none but He who knows them and their natures altogether, is qualified successfully to carry out the device or plan, so felicitously begun.

Nothing is more evident than that selfish, short-sighted, mutable man—man devoid of prescience, fidelity, justice, mercy, and truth—is altogether disqualified to do any thing in the matter, more than to live according to the laws of his own being, and induce others to follow his example, enforcing the statutes and ordinances of God by suitable penalties, and according to his express instructions. And thus, by allowing God the privilege of governing man, as well as sustaining him and controlling matter, man would act in accordance with the law of his being. It is a matter of right that God should rule; for He has devised, created, sustains, and controls the physical universe. It is right that He should govern all being in his own prescribed way, without the interference of any inferior intelligence. It is as impious as foolish for man to set up a government of his own, in the face of all reason, authority, and right. So the devil did in heaven, which hurled him thence, and so most men are doing, which, without repentance, must forever bar heaven's gates against them. But whether the men of this generation will give God the throne,

remains to be seen. There will yet be a seed who will, and then all will be harmony and peace, joy and blessedness. Hasten, O Lord! the glorious day, for thy Son's sake.

Order, conformity, structure, preservation, direction, and precept, are Deity unveiled. The same, to a certain degree, may be said of all his attributes. We see him plainly in his works; we hear him in his word; we feel him by his power.

Most ethical writers divide the attributes of Deity into NATURAL and MORAL; but are not those denominated Moral as natural, as regards priority and importance, as are those called Natural? Are they not a coördinate brotherhood, each and all self-existent, eternal, unchangeable? If not, can it be for a moment contended, that the Natural existed first, and that the Moral naturally flowed from them? If so, then Deity was once without the qualities which are denominated Moral, such as Love, Truth, Justice, and Mercy. But while those attributes (the Moral) necessarily flow from those called Natural, it is no less true that each class, and each individual of them, naturally and necessarily flow from the other class, and the individual parts of each. For there can be, in Deity—in perfection, such as the Bible describes, no such thing as one of these without the other, nor such a Being without each and all the several parts of both these classes, if classes they may be called, put together. Each one is independent of the other, as they are dependent on each other; for, if one be wanting, no Deity in perfection, and consequently, no such Deity as the Bible describes, does or can exist.

To say that one class, or one of either class of these attributes, is Deity in perfection—for instance, the Will—is too great an absurdity to be entertained for a moment. For the natural attributes, under the control of the Will, might compose a thing, (for it could not be a reasonable soul or person,) as terrible and as dangerous in its operations as a tornado, an avalanche, a volcano, or the elements let loose. No one will say this is the God of the Bible. Just so might it be argued of all the attributes. None is first, none last; none better, none best; none more, or most needful.

The Bible describes this Deity as possessing, in and of his own nature or constitution, all that is great, powerful, majestic, beautiful, wise, and good; so that to enumerate all the virtues and attributes—the elements or properties of Deity in perfection—would be to rewrite the whole Bible, and unfold both the books of Nature and Providence. It would be to explain all that is signified in the phenomena of Light, Life, and Love. But whatever is of evil cometh not of this Divinity, for God is Love. Whatever is of darkness is of the devil, for "God is light, and in him is no darkness at all." Whatever is of imperfection, decay, and death, is not the effect of his law, order, or providence.

MAN NOT COMPETENT TO GOVERN HIMSELF.

He is not wise enough. See Warden, p. 85, § 2.

He is too conceited. Ibid., p. 86, §§ 84, 89.

His wisdom unprofitable. Ibid., § 4.

He is obstinate. *Ibid.*, p. 87, §§ 5, 6.

How saints feel on the subject. *Ibid.*, pp. 88-89.

He is too depraved. *Ibid.*, pp. 89-90.

His affections are perverted. *Ibid.*, pp. 90-91, § 3.

He desires not to reform. *Ibid.*, p. 93, § 7.

All men are depraved and wicked. *Ibid.*, p. 94, § 8.

Their misery chargeable to themselves. *Ibid.*, p. 96, § 11.

Sin brings down God's judgments. *Ibid.*, p. 103, § 5.

Confessions of God's people. *Ibid.*, p. 106, § 9.

Much or all between these pages, namely, 85 to 106, might be quoted, to show that man is not, and never can, with safety, be law-giver or legislator, but is, and always must be, by God's arrangement, the subject. God commands; man must obey. He is fit only to serve—never to rule.

This is God's world; man is, or should be, his subject. God has a plan or purpose to accomplish, which could never be done were He to allow man to legislate, and then rule after, or according to such legislation. But God must command, and man obey him, and him alone. If God authorizes man to legislate, and then commands obedience to the legislation, no one can be said to be free to serve, or not to serve God. For he is commanded not to serve God and the devil.

Man is too ignorant, too selfish, too impotent, even most successfully, to enforce obedience to the Natural law. One argument for his incompetency is—"There is no fear of God before his eyes."

DEPENDENT, INDEPENDENT, SELF-EXISTENT INFINITIES.

Every attribute of Deity stands before us, in one sense, an independent personage: for instance, Wisdom crieth aloud—Truth uttereth her voice, etc., and these must belong to Deity, for all wisdom is from him, all truth, justice, mercy, and the other attributes. None of these were made or acquired by study or practice; they are spontaneous parts of Divinity.

Suppose that each of the several attributes were separate and alone, parts of Deity, and all of them perfectly helpless and dependent, except in so far as relates to their own constitution or object, and needed only a master-spring to bring them together into harmonious operation, without which no Deity in perfection could exist; this would decide that this Master-spirit alone was Deity, and that all the rest were subordinates.

But this could not be, for all the attributes, singly and collectively, must, even from eternity, call for the union and harmonious action of all at the same time. No one of them alone, or any fractional part of them, is Deity, or independent—all of them together are independent eternities, and Deity in harmonious perfection. No one attribute has either the precedence, the priority, or the superiority, or the infinity of right; but all the attributes have a self-dependence or dependence of infinity, immutability, etc., so that it may be said,

Deity is everywhere in perfection, wherever are seen the lineaments of a single attribute, since they must all act harmoniously and coördinately. So we see Deity is properly called Infinite Wisdom, Infinite Reason, Infinite Strength, Infinite Love, Mercy, Justice, Truth, and Goodness, the Eternal, Immortal, Invisible, Immutable.

If we do not allow to each of these attributes a degree of intelligence, how can we avoid the conclusion, that He is in part, such as power, material? Whereas spirituality attaches to each and all of God's attributes. Then, again, we must allow a participation in the nature of each other, somewhat inseparable and diversified, from the very nature of the case.

Each attribute of Deity is self-existent, self-constituted, and employed; each and all of them are coëternal and immutable. Each, to exist, needed the coöperation and effort of all the other attributes, in bringing it into existence, (if we may so speak,) and sustaining that existence when enjoyed. For instance, Omnipotence; the All-powerful could neither have been self-existent nor all-wise, without the attribute of Law or Order to regulate; immutability, to sustain; and immateriality, to give him omnipresence, so that He may be everywhere at one and the same time. Hence we see the whole brotherhood of attributes, each systematically and harmoniously at work, as if entirely independent of all else, as they really are independent, for the attribute of Independence constitutes them all independent in a sense, while they are thus dependent; just as it is of the attribute of Justice or Truth. All and each are just and true, because they are attributes of Justice and Truth. As each and all of the attributes are immaterial, eternal, and independent, Deity must have been the First and the Last—the Uncreated, so that each of his attributes would have been coördinate, and without priority or superiority, or such a being as the God of the Bible could never have existed. For each and all these attributes must be as though they were perfectly independent and self-existent, while they were thus dependent on each other for that existence; each and all must have an existence at the same time.

There can be power without Eternity, Immutability, or Omnipresence; but there can not be infinite power without these and the other attributes. So, when we speak of an attribute as eternal, we imply not only a relationship to the whole brotherhood, but the mutual dependence of all these otherwise infinite independencies—these self-existent eternities or infinities.

Suppose Deity could have existed without the attributes of plan, order, law, purpose, even if creation had advanced, chaos would have remained chaos still, and confusion and anarchy prevailed. So also of Love. Then anger would have made him only an object of fear. So of Justice, if not tempered with Mercy, and so of his other attributes. And, if it were not for the attribute of Immateriality, He would fill the universe, and leave no room for material objects; but being a Spirit, it can not be shown that space is necessary to his existence.

I am Eternity, including all the past, present, and future. I am

Infinity—none higher, better, excelling. I am Reason—all else is folly. Power, without or beyond me, there is none. There is but one Truth, one Power, but one Wisdom, but one Law or Order “There is no power but of God.” “God is Love.” “He is all in all.” The only source of all good. He is the Good itself, the Undeived; all else is derived.

GOD’S NATURE, taken as a whole, is composed of, and necessitated by, the several attributes or elements of that nature, so that not one of them can be dispensed with, not one that is not called for by another. Thus, his wisdom sees what is best, his goodness wills it, and his power secures it. His justice calls for the right, his truth testifies to it, and his fidelity makes it sure. His reason calls for propriety and uniformity of results, his order and his immutability insure it. His self-existence demands his eternity, and both his independence and spirituality. So also of his moral attributes.

The Catechism says: “God had before determined whatsoever comes to pass.” This “*before*” must mean from everlasting, else He could not have had “foreknowledge;” “Whom He foreknew, them He did predestinate to be conformed to the image of his Son.” “He did predestinate”—this, being in the past tense, must mean that it was done before He created man; that is, from eternity; for with him they are both one. And, if he foreknew what rule, law, or arrangement would be best for the government of the minds, and control of the things He would make, He determined it as soon as He foreknew it. Consequently, all law, order, is fixed from everlasting to everlasting. The nature of God is the same as the attributes of God. His nature and name are the same.

The constitution of man’s being, physical, mental, and moral, is made conformable to the natural law of his and all existence. This natural law alone is adapted to his highest happiness, and all deviation from it is a war upon that happiness and that nature, consequent upon this law. It is made known to us in the Bible, and every attempt to impair or alter it proceeds from an impious and wicked conspiracy against the race. Even the renowned king of Persia, Artaxerxes, acknowledged his adherence to the God of heaven, and the superiority of his laws.

But suppose, after all the other attributes had been considered, that of the Natural law, so far as the plan of construction by which the universe was to be constructed and directed, be added, and that they are thus created—thus far, all is perfect, and we have a perfect Deity and a perfect universe. Now, suppose that this *natural law extended not to the powers of locomotion, reproduction, control, or direction*—would not this impeach the justice, mercy, and wisdom of the Deity himself? Would it not seem as if He made a universe perfect, for the purpose of seeing how soon it would rush back to confusion and chaos, when abandoned by him? For if this law extended no further than creation, how long would it be after the grand, stupendous machine had been set in motion, before the elements would clash, worlds dash against each other, and tumble into fragments? Or, take another view, the gases would explode, the order of nature

in the vegetable and animal world would be subverted, and confusion take the place of order and regularity. Without the predominance of the natural law, what guarantee would there be that Indian corn would not become wheat, and wheat, rye, oats, or barley? Or that the horse might have six instead of four legs, two heads instead of one? Or that man should not have three instead of two hands, twenty instead of ten fingers, a face turned backwards instead of forwards? These considerations, which might be multiplied to any extent, show the necessity of an arrangement, by which to control, and render certain the continuance of the order of nature, in the perfection in which it came from the hands of its Creator.

Or if it be contended that this law did extend to all except the conduct of men and angels, then there would be no transgression, consequently no sin—for, where there is no law, there is no sin, because sin is the transgression of the law.

But if a law exists respecting our animal nature, one must exist also concerning our thoughts and actions, having regard to our moral nature, else it would not be wrong to war against our physical nature. Thus, we have a law concerning reproduction, which calls for the seventh commandment; our life and comfort, which calls for the sixth; our property, calling for the eighth; our good name, calling for the ninth. But if we admit that this law extends to all acts of all things, through time and eternity, then we see the goodness and mercy of God, in revealing to us in his word his natural, unalterable law or order. With such law as the law of our constitution, according to which we were made, it is evident no other could be admissible; and, being a part of the natural law or great plan, and depending, not on the will of God, but on the unalterable law of his own being, we have the assurance that it will never be changed, leaving as they are, good, good, and evil, evil—light, light, and darkness, darkness.

SPECIAL PRECEPTS.

There are commands, or special precepts depending on the *will* of God, and not necessarily a part of the law of his own existence; but none of these touch the fundamental law of our being—our actions towards ourselves and others, and all created matter. Whenever we find any thing in God's commandments not necessarily springing from this natural law of being, but which applies to a particular person, society, or community, *that* is so far subject to the *will* of God, and is specifically and intelligibly spoken, for the example and observance of only such, and even of them during the specified time for which the precept was given. But remember, this command always comes from the Father or the Son—it is explicit and peremptory—the exact thing spoken, and that only, and just in the way and manner spoken. Man never has a word to say, or any thing to do about it, but to hear, obey, and live; or hear, reject, and die. He has his choice of these, for without it he would not be a free moral agent. But God, as his Creator and Sovereign, can concede nothing more to him. He alone

knows what the natural—the moral law is; and this He himself can not change. He also alone knows what practice will be best adapted to each dispensation, for beyond what grows out of the Natural law,) and He alone has the power of choosing what it shall be and enforcing it with penalties; and man has no discretionary power about it, whether it pertain to civil or ecclesiastical matters—the magistracy—suing at the law—who shall be our judges, executive—or who shall preach the Gospel, exercise discipline, baptize subjects, or celebrate the Lord's Supper. Wherever we find that neither God the Father, nor God the Son has given specific rules, more than are found in the natural law, then there are to be no others. Man can not supply any. Hence, all men, in such cases, fall back, independent of all other men, upon the Natural law—here all stand on an equality, amenable only to God, until they violate one of the natural laws, relating to their duties as social beings. Oppression for instance, violates every law of man's being, and all the commands of the decalogue. All men have a right to enjoy the laws of being, unimpaired and unabridged; this is secured to them by all the attributes of Jehovah. Under the guidance of a just and faithful magistracy, it is not only the people's right, but their duty, to arrest and punish the lawless wherever found.

ATTRIBUTES.

Who, and what is God?

LIFE—Consciousness—says, I am God—there is, and can be no God without me. No, says WISDOM, [*Life, Consciousness*, these merely exist even in created beings, and God the infinite one must be self-existent,] I AM GOD, there is and can be no God, no perfection without me. God must be infinitely wise; and so we might say of the other attributes. Order exclaims, Without me there would be, to be sure, evident and indubitable marks of Deity upon each and all of you; but without me all, notwithstanding, would be chaotic—anarchy and confusion. I am a necessary ingredient; without me there is no Deity in perfection. Still, though each and all of these seem to possess marks of Deity—when taken separately, they do not constitute Deity in perfection, but, taken collectively, cause a unity of each and all these perfections, thus presenting before our minds the true idea of a perfect Deity.

Law is an all-pervading element of Deity, extending to all creatures, animate and inanimate.

It is compounded of the various attributes of Deity.

It may be seen in all the displays of Creative power, as well as in his revealed will.

It is not an individuality that may be seen or felt, standing out separate, and independent of every other—the product of another's will, another's power or word—but is necessarily an ingredient, a constituent or integral part of Deity in perfection.

God's creative act is not the law, but is the result of, and consequently posterior to it.

God's providential and preserving care is not the law, but is posterior to, and the result of it.

God's words or commands are not the law, but the exposition thereof.

God's will is not the law, independent of his other attributes, for this would suppose a perfect Deity preëxisting, from whom law emanates in obedience to will, and depending upon it, instead of upon the immutable, eternal constitution of Deity in perfection.

Even Deity himself, in his sphere, is a subject of this Natural law, in all his attributes, words, and actions. It is in it that He lives, moves, and has *his* being. By it, or according to the dictates of his nature, are all his actions controlled, so that nothing independent of these is subject to his will. But his will, and all other things pertaining to his character and attributes combined, harmoniously exist and act together, composing what we mean by law—the Natural law, or order of things.

God's works, his commandments and ordinances are but so many books or commentaries to instruct man in the nature of God's being and character—the nature and character of accountable, and of inferior beings—their relations, dependencies, obligations, and accountabilities to himself and to the creation.

Consequently, man must see and feel what an ocean of goodness, mercy, and benevolence lies treasured in the bosom of Deity, gratuitously dispensed from day to day, from hour to hour, to all the infinitude of being, from the highest angel to the lowest man; from the largest quadruped to the smallest reptile; as well as to all inanimate creation, as their several constitutions, and natures demand.

The mystery of the Godhead is in self-existence. His GOODNESS or HOLINESS is in his fidelity.

It is in all these books of God, (those of Creation, Providence, and written Revelation,) that we have the GODHEAD shadowed forth around about us, the only medium in and through which the finite can behold the Infinite; the dependent the Independent; the unholy the Holy.

Hence we see there can be but one law, and that was uncreated, eternal.

This law can never be amended, abridged, or annulled. In its purview are no provisions for such an end, but in its existence and nature, every thing to render them impossible.

There is, in all the Universe of Being, neither an object or a subject competent, if ever so much disposed, to the task, not in a single particular, whether with reference to mental, moral, or physical existence; for, in the very nature of things, this would be impossible, unless Deity could undeify himself, and then change the whole nature, constitution, or order of things, which, from the nature of his own being, he can neither do nor desire to do.

But He can give (as he has often done) special statutes to a particular individual or nation, for a specified object, as in the cases of Abraham, Moses, and the Jewish nation; but these are unlike the GENERAL commands, agreeing only with the *Natural law*, of which

we have been speaking—are not like them, of universal application. This license can not be pleaded as a precedent for any other individual, or nation then existing, or ever afterwards to exist, and when the specific object for which it was provided shall have been attained, the command (for it can not be a law) ceases to be in force, either as an example or an obligation, but is as though it had never been.

Hence, all the commands of God to man, of universal application, relate to the law, the immutably fixed rule or order of things. These are denominated **GENERAL**, while all those that are of limited duration, either specific or from the nature of the case rendered so, we denominate **SPECIAL COMMANDS**.

This distinction, kept in mind, will aid the student of the preceptive part of the Bible, in understanding many things, both in respect to ecclesiastical and political economy, which now seem to be irreconcilable or ambiguous.

God often speaks relating to the **GENERAL**—the Natural and fixed law, (general because of universal application in all time,) but always in a manner either in the text or contexts implying its relation to this, and not to the **PARTICULAR**, or mutable, ephemeral “law” or command. The difference is, that the **GENERAL** law is already fixed and immutable—the **SPECIAL**, He can or not, as may seem best to him, call forth, without disturbing the order of Nature.

God says: “**PRAY WITHOUT CEASING.**” “By prayer and supplication let your request be made known unto ME.” But man says, No, that is not the thing the mind needs; you shall pray to our rulers. God says, “Forsake not the assembling of yourselves together to worship me;” man says, If you meet together for such a purpose, it will be dangerous for you, so you shall not meet together to procure food for the mind. God says, “You shall love and serve me, which is your highest duty and best interest;” man says, You shall love and serve me, this is better for the mind. Who knows what is best for man? God, the infinite Creator, or puny, finite man, the creature? Who is best fitted to give commandments for the government of the mind? God says, we shall think of him, and study his character and works; man says, You shall know nothing, nor think any thing about God, you shall know only what will serve to elevate me, to bring me into the government of the Universe. Who, we would inquire, is capable of giving commandments—God, who is infinitely wise, or fallible man?

Law or order is the infinite and eternal conception, symmetrically mirrored forth in universal being, and in accordance with which all things consist.

If law is an element of the divine reason, still it must be coeternal with that reason, or we should say it is the result of that reason, (the same as creation is the result of the wisdom and power of God,) in that case it would be a creature, an entity, and Deity existed without the attributes of order or purpose. He never could have thought, reasoned, considered, nor willed, before the work of creation began, which is an absurdity. It is, therefore, a constituent part of Deity.

A command—precept—may proceed from **THE WILL**, but it can no

more proceed from the law—the order of being—than will can from the law. It is a coëxistent element of Deity. Every attribute of Deity is under an independent, immutable, eternal, just, and righteous law; each is coëxistent with, dependent upon, and independent of the other. Any less of order, or of this Natural law, and Deity is a nullity, a bundle of absurdities and contradictions. But the Deity of the Bible is Deity in perfection, not only in existence, but in thought—word—action. This unerring rule, by which He acts, being a co-ordinate, energizing, controlling element of his nature, shines forth in all He is, all He does, thinks, wills, or says, in all He has done, or has promised to do. In him is order in perfection, and perfection of order.

Each attribute of Deity seems to emanate from, and depend upon another attribute, or all of them collectively; for instance, Reason seems to emanate from Omniscience, and Wisdom from Reason and Order—Law and Truth from each and all of them. And to them must be added, so far as order, reason, and wisdom are concerned, Omnipotence, Omnipresence, will, purpose—then follow justice, goodness, mercy, and so we might link or interweave all the attributes of Jehovah. As to the works of God, creation is not only the result of God's power, but of his reason, discrimination, wisdom, fidelity, justice, goodness, mercy, and truth. Preservation is the result not only of his power, but of his care, his watchful providence, his immutability, and his eternity. All of these works naturally flow from and are the result of law or order.

The WRITTEN WORD, also, is the result of the great plan or order, which existed as a constituent part of Jehovah, and was manifested in due time, through his truth, power, love, and wisdom. Nevertheless, all these attributes coëxisted and formed a common brotherhood, never to be separated or changed. God could not have existed a moment without this attribute. It is an indispensable element of his as well as of all being, an originating, upholding, directing element. It is an old adage, that "Law is the first order of Nature." If by this is meant the foundation-stone of universal being, there is, IN A SENSE, truth in the assertion; but if it is intended only to imply that God, after existing in perfection as his first order, that law is the first thing He made, it is not true; for as we have seen, law belongs to, and is a component part of Deity, as much as reason and wisdom are; they can not be separated.

Should it be asked, whence, then, comes God's HOLINESS? we answer: Is there no virtue, nothing right and praiseworthy, in existing with a character of such attributes as we ascribe to Deity, instead of those of a contrary character? that is, of malevolence instead of benevolence?

There is, after the existence of such a being, virtue and goodness enough on which to predicate all the holiness necessary, in his fidelity, his living, thinking, willing, acting in perfect accordance with all these attributes, both in regard to himself and the universe of spirit, mind, and matter. There is, therefore, no want of personality and holiness visible in the Deity we worship, before He began to create,

uphold, sustain, govern, control, reward, and punish. Right, perfection, justice, goodness, truth, love and the other attributes, may all be self-existent, eternal, in connection with wisdom, power, etc., for all these may exist in, or with but one subject; whereas wrong, imperfection, injustice can never be self-existent and eternal, because there can never be a wrong before there is a right, nor a rebellion, or a sinner, before there is a subject to transgress a reasonable requirement, or a sovereign. Consequently right is a natural element, wrong is unnatural. Right is a good—a blessing; wrong an evil—an unmitigated, inexcusable curse. One is the infinite good, the other the unpalliative bad. One is constructive, the other destructive.

Hence without the destructive element, immutability naturally, eternally existed; and so of all the attributes of Deity. And but for creation there could have been no opposing, destructive elements, each one of which necessarily aims a blow at all the attributes of Deity, and would, if possible, annihilate them. Hence the war between the good and the bad—Deity and his antagonist the devil—the righteous and the wicked.

Deity is composed, then, naturally and necessarily, of all the good which existed from all eternity. All power, all wisdom, all immutability, all order or purpose, all perfection, and every other good, naturally and necessarily belong, originally and exclusively, to Deity alone. He, from first to last, stands the living, acting, moving, controlling cause of all things. But in what does the life-giving energy of Deity consist? Where is the main-spring of life and action—the impelling motive power? Where? In what? The answer to this must be: “No one by searching can find out God unto perfection.” It is impossible. “Great is the mystery of godliness.”

We are now prepared, it is hoped, more intelligently to enter upon the examination of the works, words, and ways of God, as manifested in the following Dispensations, namely:

1. The PARADISIACAL, or upright period.
2. The Patriarchal.
3. The Jewish.
4. The Christian.

CHAPTER III.

DISPENSATIONS

HAVE respect to "God's dealings with his people—the method of Providence." They are always from God, and attended, more or less, with visible tokens of the Divine presence.

There has been little uniformity, either in the number, character, or exact time and duration of them as defined by ethical writers on the subject. Consequently it will not be considered unpardonable, it is hoped, should we add to the diversity of opinion heretofore expressed.

It will be sufficient for our purpose, however, to treat of only the Paradisiacal, Patriarchal, Jewish, and the Christian. Should we allude to any others, it will be wholly gratuitous; our main object, in the examination, being to ascertain who is the LAW-GIVER, the Creator, or the Creative; who may and who may not become preachers of righteousness; whether the good or the bad have had a visible organization; and that there are no invidious distinctions among God's people—no sectarianism; but God's—Christ's Church consisted of all the good—Satan's of all the bad, etc.

SEC. I.—THE PARADISIACAL.

"And God saw every thing that He had made, and behold it was very good."—Gen. 1: 31.

No sooner had man been created, and pronounced "very good"—being yet in his innocence—than his Creator began to acquaint him with the Law of his being, and of God's will relating to it. Never has man been in as favorable circumstances to legislate for himself as in this moment of uprightness. And, had it been intended that he should ever do it, this doubtless would have been the auspicious moment. But no, in the outset God meets him *face to face*, and first unfolds to him some fundamental demands of his nature, as well as his obligations and privileges, in commands, permissions, and prohibitions, pertaining to the NATURAL, GENERAL LAW, and the SPECIAL STATUTES. There seems to be in this first lesson a synopsis of all that was important for them then to know and observe, both as to themselves, to God, to the vegetable and mere animal nature.

Gen. 1: 28-31; 2: 15, 17, and 24: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and behold, it was very good. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

All these, the law of their natures demanded, and God's special Providence furnished, and precepts conferred. But among them all there are no ritual or ceremonial commands to be observed or abstained from. Nothing for either Bishop, Priest, Cardinal, or Pope to perform. The subject and object of worship alone are brought to view.

How different was this interview from that recorded in Gen. 3: 8-24, where the great Legislator and Benefactor becomes the Judge and Avenger of wrong-doing. As yet no angel, no dreams, visions, Urims and Thummims, to intercommunicate between God and our first parents. In this short history is contained the most that we know of the Paradisiacal Dispensation. It can not be doubted, however that Adam and Eve were sufficiently informed both as to the Natural Law, and those special precepts pertaining to their relation and duties as moral agents enjoying a period of probation. Else why and whence, legitimately, their accountability? It is no less true, moreover, that moral light has been progressive.

Hence, we see that the period occupied by this dispensation must have been very short; and its history crowded into the small space quoted above, while its actors consisted of only two individuals. And God, in person, familiarly discoursed with the subjects of it, in all the faithfulness which its importance demanded.

SEC. II.—THE PATRIARCHAL DISPENSATION.

God's dominion is over *man*, but man's "is over the fish of the sea, the fowl of the air, and over every living thing that creepeth upon the earth. Thou madest him to have dominion over the works of thy hands" (Jer. 12: 23; Ps. 8: 6,) *not* over one another, except in God's prescribed way, by *special* commands.

Man is no longer in his innocence, nor in the delectable Paradise in which he was first placed; but is a criminal cast out into a world of care and trouble, hardship and privation, sickness and death; still, he is cared for, and allowed another probation, in which to regain

the losses of the former. But in this, God changes not his character toward the fallen ones, as a Law-Giver. He continues to claim the right to instruct, command, and to be obeyed. To the GENERAL LAW, the SPECIAL Precepts, He now adds the RITUAL or CEREMONIAL Precepts, relating to sacrifices and other services. And in addition to his own personal interviews with the race for their instruction, encouragement, and admonition, are added other mediums, such as dreams, visions, angels. But in every instance God is the Legislator and man the subject. An equality also is seen in all their duties and relations. No one is greatest—no one least. No titles conferred—no powers delegated by one person, or body of men, on another. Nor are any discretionary privileges conceded by either God or man.

A PRIESTHOOD and sacrifices were instituted, but with all the speciality—the particularity, especially the Jewish, becoming a supreme, all-wise, and benevolent Law-Giver and Judge. However diverse may be the opinions relating to the origin and introduction of sacrifices and the priesthood, there can scarcely be two opinions among Bible readers, relative to Patriarchal knowledge of the law of their being, so far as mirrored forth in the Ten Commandments, as yet unwritten, but doubtless only proclaimed as is manifest from the history, especially that part of it found in chaps. 4, 6, 12, and 20 Gen. The Historian in so brief a history of this long period, has failed to acquaint the inquisitive reader with very many things he would like to know; and hence the necessity of learning some of them, the least important for us to know, by inference. But the moral precepts relating to the law of being, are common to all men in all ages, and under all circumstances; while the moral precepts, or precepts relating to men's manners, of a special character, pertain to those individuals, or communities, or nations, to whom they are particularly addressed; and for them only during the period specified or indicated.

Very little was said, at the introduction of this Dispensation; almost nothing except what is found in the curse pronounced at the time of the fall. See Gen. 3: 14-24. Nor do we read of any particular change or addition from the commencement till after the flood, a period of 1600 years, to the days of Noah, and to the days of Abram, 2008 years, when a covenant was made with them, and circumcision introduced, (see Gen. 9: 17,) which is the first visible symbol of discipleship we read of; before, they were known by their obedience to the Natural Law, and the special, moral precepts. It was instituted A.M., 2107.

A Table of principal actors of this age, called Patriarchs. Copied from a Chronology and Universal History, published by J. H. Colton in 1847:

"PATRIARCHS BEFORE THE DELUGE.

		Years.			Years.
1. Adam	lived	930	and begat Seth	at the age of	130
2. Seth	"	912	" Enos	"	105

		Years.			Years.
3. Enos	lived	905	and begat	Caanan at the age of	90
4. Caanan	"	910	"	Mahalaleel	" 70
5. Mahalaleel	"	895	"	Jared	" 65
6. Jared	"	962	"	Enoch	" 162
7. Enoch	"	365	"	Methuselah	" 65
8. Methuselah	"	969	"	Lamech	" 187
9. Lamech	"	777	"	Noah	" 182
10. Noah at the period of the deluge was aged 600.					

The period of the deluge from the creation was 1656.

AFTER THE DELUGE.

		Years.
1. Shem, the father of Arphaxad,	lived	600
2. Arphaxad,	"	438
3. Salah,	"	433
4. Heber,	"	464
5. Peleg,	"	239
6. Reu,	"	239
7. Serug,	"	230
8. Nahor,	"	148
9. Terah,	"	145
10. Abraham,		175."

To this table the names of Isaac, Jacob, and his twelve sons, who are sometimes called Patriarchs, are not added, and perhaps for the reason that the author would include them in the Jewish Dispensation, dating its commencement from that time, instead of the day when God led them from Egypt, as in Ex. 12 : 25, thirteen years after the fall; or when He changed the priesthood and gave other ceremonial precepts; wrote the Ten Commandments on tables of stone, etc., etc.

Of the Priesthoods and their duties, we shall have occasion to speak more particularly, and at length, when we come to the Jewish Dispensation. And also, since so little is said of offerings and sacrifices in this dispensation, a further consideration of them is reserved for that occasion.

DEFINITIONS OF "LAW" TERMS, and a few other things of much importance, perhaps, should have been considered at the commencement of this part of our work. True it is, that the Bible recognizes distinctive principles classed under the general term, Law, which at the present day is made to mean almost every thing but the right one. Law, then, is one—an element of Deity—of Universal Being, etc., etc. The Natural Law. There are two grand divisions of Law: one pertaining to manners, moral action, thought, mind, etc.; the other to control, physical action, to mere matter. The term Law, when strictly spoken, applies only to this natural constitution, government and control of existences. Precepts, commands, statutes,

etc., etc., often improperly denominated laws, are not the Law, coming either from God, man, or a body of men.

Commands, etc., are of two characters: one relating to this Law above described, which is unalterably fixed; such as the Ten Commandments and the like—which could not be other than what they are; which we call, for convenience' sake, GENERAL, because of their universal applicability in, through all time and under all circumstances; and the other pertaining to things which God might or might not do, without disturbing the fixed constitution of things—such as ritual or ceremonial, and other special services, which we denominate SPECIAL precepts, because not necessarily pertaining to the Natural Law only, but is applied to it as well as to all precepts. The adjective *Moral* is as applicable to the latter—the precepts, both general and special—as it is to the former, the Law, wherever the acts or manners of men are concerned. For all the acts of intelligencies partake of a moral character, good or bad. But all Law relating to mere matter has no such character, except as pertaining to Deity himself.

The natural or universal Law has no positive principle attached to it, while all the commands, rituals, etc., do have, either pertaining to their character or to their observance. The natural or general Law, is then, in its effects, both moral and physical. Commands given to man are always special, and may always partake of a moral or immoral character. The commands may be divided into two classes; those of the general, and those of the special or ceremonial.

RITUALS commence at the fall, and continue to the Christian Dispensation; they are peculiar to the ages of the Priesthood. The principles contained in the Decalogue, depended not on the will of Deity more than they did on his other attributes, but they were necessitated by his entire nature. But it is not so with the special precepts—commands of God, the rituals, ceremonials; for these are not, like the former, written on man's nature.

These general and special precepts are, in their varieties, all-pervading features of the Bible. And when used in an intelligent manner, it will readily be seen what the mind of the spirit is. The Law is immutable; the commands relating to it are immutable; while those relating to rituals, ceremonies, can be altered or annulled at the pleasure of him who gave them.

There are other distinctions created by civil and political writers, namely, civil, municipal, judicial, criminal, etc.; and ethical writers have almost numberless disciplinary regulations, both of which will receive due attention in another place.

The specialities, or special precepts, rather than the general Law, characterize each dispensation. Each has precepts common only to one another; while those flowing from the natural Law, the Ten Commandments and the like, are common to all.

But the rituals, the ceremonials, and the special precepts relating to them, distinguish one Dispensation from another. Those of one can not be claimed or used by another, because of their inappropriateness except when expressly reënacted.

These and other things, kept in mind, will greatly subserve our purpose, in evolving the mind and will of God, and the relations and duties of men, in every age and dispensation.

And there are certain things which may be denominated—general—common rights. Men have one parentage, one law, one probation, one destiny, death and the judgment, after which follows happiness or misery, as our several characters demand.

Man, notwithstanding all this, stands alone, in all the dignity of his native equality, ready to any communications relating to the general Law, or special precepts, relating to ceremonies or rituals. What of the special any one receives, is for time alone, and for the time specified or implied. If given to a community or nation, they are only for them. But to repeat:

Nothing, except what necessarily grows out of the general, natural Law, follows of course from one dispensation to another. And each and every ritual, ceremonial, precept, must be specifically commanded by God himself. The commands of universal obligation continue through all time, and are to and for all peoples and places, and under all circumstances and conditions, those for particular persons, communities, times, places, circumstances, and conditions, for a limited period only.

No formal repeal of any of these specialities is necessary, when giving place for another Dispensation; for the introduction of other characteristic precepts is a virtual abrogation of all the past, except any which may be honored with a specific service in the new. In all these changes God had uniformly but one practice. We begin each new Dispensation as though there had never been an old.

It should be remembered, while considering this subject, that Satan and his hosts commenced with this Dispensation those rites and ceremonies, at first so similar to those of the other party, as hardly to be distinguished, but which have grown into all the grossness, the superstition, cruelty, extravagance, and degradation of the heathen, the pagan, and the semi-Christian ages. Who can count the groans or number of its victims? who measure its depths of depravity? the quantities of human blood spilt on their altars? or compute the millions and billions of treasures worse than wasted in such a service?

The period occupied by this Dispensation reaches from the fall, for all peoples, to the coming of Christ, (4000 years,) except the Jewish, as seen in our next article; which commenced with the writing of the Law, and ran parallel with this above 1491 years.

In this book we have an account of several dispensations: THE PARADISIACAL, PATRIARCHAL, JEWISH, and CHRISTIAN. These demand our attention and are worthy of special study. In their economy most important principles are involved. In their history, the character and government of God are clearly to be seen, and the nature of man developed.

The first had respect to man as he was in his entirety; the second as he was after he had eaten of the tree of the knowledge of good and evil, and continued till superseded by the Mosaic and Christian in-

stitutes. But man being in honor, abode not. He listened to the arch-deceiver, and fell from his high estate. All is seemingly lost. In his utmost need, a ransom is found. Man is placed under a dispensation of mercy, sacrifices are instituted, and the true worship of God established.

It may be proper to remark, in this connection, that the PATRIARCHAL dispensation was introduced by God himself, who appeared in person, and appointed its ritual in all its parts. The same is true of the MOSAIC and the CHRISTIAN. The Lord Jehovah descended to Mount Sinai, and proclaimed the law and all its appointments. And when the Word, who is God, appeared in his temple, He took away the former, that He might establish the ordinances pertaining to the present. Hence each and every dispensation has been the special work of God. No man, or set of men, has ever been allowed to interpose in their establishment. It is, and ever has been, the sole prerogative of God, to give law to creatures.

But to return to the Patriarchal Dispensation. Altars were to be erected, and victims appointed to be offered thereon. The priest of each and every family was the head of the household. So also the patriarch of a tribe might act as priest of that community. Cain and Abel brought their offerings. The offering of Abel was in the precise form prescribed by the law, and was accepted. But the offering of Cain was presented without a sacrifice, and was rejected. Doubtless he was instigated by that old serpent, the devil and Satan, who had deceived our first parents, to omit this essential part of the true worship. It has ever been his device, and all his energies have been bent to persuade men to neglect the essential parts of true religion, and adopt his counterfeits—to deviate from God's plan. He was perfectly willing that Cain should offer of the fruits of the ground, if he would only leave out the shedding of blood; and, being an husbandman, Cain readily consented to the suggestion, supposing, without doubt, as millions have since, that the substance of the thing is what God requires. It was the offering upon the altar which had been described and built, and not so much the kind and manner of it, though both had been defined, and peremptorily and specifically pointed out and commanded. This is clearly seen in the answer and punishment of Cain. He was induced to believe that nothing was meant by the specific command. You may present an offering of the fruits of the ground as acceptably, as Abel can with a lamb from the fold. Here we have the beginning of Satan's priesthood and mode of attack. And here also we have the beginning of that grand division, into which the whole race has been divided. The sons of God, the true worshippers, who have scrupulously adhered to his law; and the seed of the serpent, who have deviated therefrom to follow his devices. The first object was to induce Cain to change the rule, and follow his own, instead of taking that which God gave, and implicitly following it, as the best and only one to secure the desired object. When this was done, Cain was prepared to think lightly of God and all his commands. And so it has been with

Satan and his host ever since. They will do what God requires, provided they may do it in their own way.

Here, then, we have the origin of the two priesthoods—God's and Satan's; of the two legislators—God, who alone is competent to prescribe statutes for the government of men; and who, in no case and in no age, has allowed man the privilege to do it, nor has He ever given to any one the right to alter or amend his enactments; and Satan and his followers, legislating and giving rules for the conduct of men. Here, too, we have the origin of the two parties—the two churches—God's and the devil's. Then, in this sad hour of man's history, commenced the sectarian spirit, the jealous, persecuting spirit, which resulted in the death of Abel and the expulsion of Cain from civilized society. Alas! what an hour! what a train of evils resulting from what might have seemed to some of the actors a trivial deviation from the express command of Jehovah. Truly, whenever God speaks, men are bound to listen, for they may know that He has something important to communicate; and when He commands, there is something especially important to be observed and done; and done, too, in the precise manner pointed out; for He never, in any case, acts without reason, nor commands without designing to be obeyed. Man, in nothing pertaining to morality, religion, or politics, nor in any thing else, which goes to make up his character for this life and the eternal judgment, is in a single instance, left to enact rules for his own or his brother's thoughts, words, or actions. Consequently, we find no such liberty in all the Bible. Instead of this, both in regard to civil and ecclesiastical matters, He reiterates and presses upon men their obligation to observe, keep, and do HIS statutes, and them only. But the devil and Cain must alter or amend, add to or take from, the prescribed rule; and hence the antagonism to which reference has already been made, and of which we shall hereafter have occasion to speak again, and more at large.

Before leaving this Dispensation, it may be well to remark, that the command instituting sacrifices, is one of a SPECIAL, positive character, and derives all its importance and authority from the will of God, who could have varied the institution, had He seen it to be best, without changing the present constitution of things, as existing under the natural law, which is always of universal applicability. To distinguish them, the first is called a SPECIAL, particular precept, having respect to a particular thing, time, place, person, or community; and hence can not be pleaded on behalf of any other person or persons, at any other time or place. All such enactments become null and void, when they have fulfilled their mission, in the attainment of the object designed. Whereas the NATURAL and moral LAW, order, or constitution of things, is, from everlasting, immutably the same, neither enacted by nor dependent on the will of God, but an essential element of his being, coexisting with each and all his other attributes; as really as the attributes of justice, mercy, truth, wisdom, or power. These great natural, moral principles are not dependent on the will of any being, but are as immutable as the other constitutional elements of the Godhead. Destroy this law, order, or

constitution of the universe, and Satan could desire no greater, more sudden or certain overthrow of every enemy with whom he has to contend, or cause to fear in this or in any other world. For while it would prove his own utter ruin, every other being, created or uncreated, would perish in the general catastrophe.

What institutions other than sacrificial were most observed by the antediluvian race, it may be difficult to determine; but their entire and polluting apostasy proves conclusively that man and the devil had the controlling power in their civil, political, and judicial matters as well as in their religious. True it is, that the two antagonistic systems have coëxisted and gone on, side by side, from the beginning to this day.

It is certain, however, that the constitution, law, or order, of which much has been said, was early published, and the will of God was clearly to be seen in the varied penalties annexed to the transgression of that original, fundamental law of his empire. But the publication of the great principles of this order did not create the law; this was never made. The publishing of the law was not its beginning—it existed of old, even from everlasting.

It seems that the PRIESTHOOD and other institutions ordained of God in the Patriarchal Dispensation, continued through that period to the giving of the Law on Sinai, and even after that age, until the coming of Christ to all peoples, except the children of Israel, who from that time entered upon ANOTHER DISPENSATION.

At this period the JEWISH DISPENSATION was introduced as in the Pentateuch, which continued till the coming of Christ. This was sometimes called the Jewish or Mosaic. Thus it was that the priesthood was changed, other institutions modified, and others appended to the covenant of grace. The head of the Jewish family ceased to be the priest of his house, and the Levitical priesthood was substituted in its stead.

The universality and sway of the priesthood, from the death of Abel to this time, is not to be disputed. Religions of every shade, and of all dispensations; the different ages of them; the different families, tribes, nations, kingdoms; whether the worshippers of the true God, or a representative of him, or of Satan and his hosts; whether the religion be Pagan, Jewish, Mohammedan, or Romish—from first to last have had their priesthoods, swaying the minds and controlling the conduct of all, less or more, over whom, by right or wrong, they have obtained dominion.

It was not the exclusive province of the PRIEST OF THE AARONIC ORDER to preach to, and instruct the people; but mainly to offer sacrifices for the remission of sins. No others were allowed to do this; no others could lawfully present the offerings of the people. This constitution of things obtained for the Jews till the coming of Christ, who was peculiarly fitted to be the priest of his people. The high priesthood was his; and He entered, once for all, into the holy of holies, and presented himself for a sin-offering. Thus did Christ consummate the design of its appointment, in the one grand sacrifice of himself for the sin of the world; and thus did He execute the

office; and when He appeared in the presence of God for his people, it ceased on earth forever. True, in one sense, all Christians are said to be "kings and priests"—they offer humble, broken, believing, confiding hearts, that the atonement may avail for them. Here, then, is the beginning and the ending of the priesthood. It is no more needed—for "it is finished."

It will readily be seen, therefore, that a Prophet or preacher has quite a different mission. While the priests were under a *special* statute, to offer sacrifices, and while they alone could do it lawfully, the prophet and *every* one, was, by both the natural law and special precepts, to proclaim the mind and will of God. Any one—all, if they would—might prophesy, or preach the Word. Thus it was under the Jewish Dispensation and the Patriarchal, and so it is under the Christian. All who will, may speak to and warn the people, in the name of God. Each and every one having equal right and equal authority, and none a right to say, "We forbade him;" for the direction is, "Forbid them not." If they love God, they are true men—his preachers. If they do not, they are false, and their parentage is to be known by their fruits.

The **FIRST** Priesthood, the Paradisiacal, in one sense, was in every human being—the first offering, the aspirations and oblations of the soul. In this respect, this and the last, the Christian, are alike. When first from the hand of God all was *very good*. No need of a mediator between God and the creature. No need of the victim and the shed blood. But when man had fallen, then came the necessity for the daysman and the sacrifice. This required a ritual arrangement and ritual priests. But these were all ordained by God; not by man. And, through all subsequent time, no change, no alteration, no addition could be made, except specifically directed by him. Nothing was left to man's wisdom.

The **SECOND** Priesthood was in every family, and involves the shedding of blood.

The **THIRD**, which was the Jewish, was a national priesthood, confined to the family of Levi; when that nation was selected as the depository of the lively oracles of God. It also required the shedding of blood; the high priest offered the grand expiatory sacrifice, for the whole Hebrew commonwealth.

In the **FOURTH**, being under the restitution of all things, each and every one is his own priest, as in the beginning; but no sacrifice is required, but an humble, broken, and contrite heart.

It is, then, clearly to be seen, that each and all, at the altar of blood—the heads of families and tribes, and the head of the nation, for the time being—were the officiating priests; and the whole economy in all its parts, was the appointment of God, not of man. Nothing was left to human direction, for the whole of each and every dispensation was divinely established.

When Christ came, the order was wholly changed. He was the one last sacrifice—this He himself offered; and this brings all men back, in this particular, to the Paradisiacal state; so that he who will, can approach unto God through Christ, without the intervention of

any human being. He, himself, the true worshipper, is the only priest that can, in the nature of the case, perform the act of offering up his individual heart, and worship God in spirit and in truth. Here, again, God has commanded all—man had nothing to do in the matter—nothing but to hear, see, consider, obey, and live; or close his eyes, stop his ears, care for none of these things, and perish. None may change the order; none may claim. Our tongue is our own, who is Lord over us? None may refuse to worship as directed. The individual is addressed, and he alone is responsible to God. So it is as it regards preaching and praying. Each to his own master standeth or falleth, and no ecclesiastical interference whatever can affect his responsibility. It is not the right of one man, nor of fifty, nor of a million, even with a pope at their head, to interfere in the matter of individual service to God; the man himself must render that service, in spirit and in truth; and he alone can do it—no other can do it for him. No one need go to Jerusalem, nor is an altar, or a sacrifice, or a priest, necessary, or of the least account to any one. Each one has but one and the same work to do for him or herself; nor is it possible for any human being to render any extra services—works of supererogation, in aid of another. All stand on the same ground of equality, obligation, honor, responsibility, and dependence. Each and every one can be his own, but not another's priest.

It thus appears that immediately after the fall, a priesthood and sacrifices were instituted, typical of the one offering of Christ, and to be abolished at his death. But no sooner was this done, than Satan introduced his counterfeit and opposing system of priests, oracles, and sacrifices; and induced his followers to adopt them. And these two parties, God's and the devil's, and their respective systems, precepts, usages, and rites, have continued through all time.

There is one natural, perfect, immutable law of right, and this is God's law, which He commands that his, yea, all people, shall adopt and obey. For this law, as described in the Bible, all Christians and good men should contend, and just as it is, of universal application, without emendation or amendment. No change in and no addition to it is to be tolerated.

But Satan and his legions have no fixed rule of conduct. All is fluctuating, uncertain, evanescent, changeable, discordant, contradictory, to suit circumstances and times, as different parties may imagine necessary to promote their own selfish, nefarious designs.

The great effort is to modify those natural laws, as seen in the commands of God, that good men and bad may coalesce and cooperate, and in such a manner as inevitably to insure the corruption of the good and triumph of the bad. Whereas the requirements of God make it the duty of his people to come out of the world, and be separate to do his bidding, and nothing else thereby letting their light shine, that others may admire it, and glorify our Father in heaven. As there are two parties and two leaders, so there must be two codes, or sets of rules—and two religions, the true and the false. Keep these distinct, and all must see the right.

A vast many, who pretend to belong to God's party, claim that

those of the other party may come in, and legislate for, and rule over, indiscriminately, both parties. Few there be that sustain the prerogatives of God, and defend his right to command in all things whatsoever. Strange inconsistency thus to rob God of his dominion, for the sake of installing Satan on his throne. Such amalgamation is abhorrent to every sane, pure mind. Would that men could speedily come to know to whom belongeth the kingdom, and the dominion, and the power under the whole heaven.

If wicked men have the right to enact statutes, and reign over good men—where is the right proclaimed and the authority given? Surely not in the Bible. We know they often do it; but not by right, but by superior strength, by force and fraud. Hence, when the wicked rule, the people mourn. So it ever has been.

God claims the service of his subjects; but this He can never have while they are under bonds to serve the devil. Away, then, with the doctrine, foolish and wicked, that Christians may be yoked up and enrolled with his servants; that they must obey his dictates and those of his emissaries, instead of God's commands; that men may be his passive subjects, if not his active, aggressive ones. Doubtless this stratagem is the master-piece of the devil, to gain strength, and thereby wound, weaken, and destroy those who would otherwise be valiant for Christ. When, indeed, will his followers learn the arts and devices of the wicked one, who goeth about seeking whom he may devour? When will the day of separation come? the removal of the tares? the taking out of Messiah's kingdom them that do iniquity, and the mask be removed from deceivers and deceived, that they may stand forth in their true character, an abhorring unto all good beings?

So true it is, that the devil has installed his ministers and priests both in church and state, on the high hills, in every valley, in the deserts and groves, reared temples and mosques, built synagogues and theatres, set up churches and houses of ill-report, and liberally furnished them. And more, he has thrust them into sanctuaries dedicated to the worship of God, and set them over his children. And the characters of his priests are as various as the habits and desires of the people to whom they minister. No matter what they are, provided they do not serve God—they may be religious, but not *too* religious. An irreligious devil would be an anomaly among thinking men. But we do see irreligious fools, men who neither think nor care. To such Satan has no occasion to appear as an angel of light. While to the other classes he is always aping God, and coming as near as may be to his commands, without yielding them explicit obedience. To Cain he could insinuate that the fruits of the ground would be just as good as a kid, a goat, a lamb, or a dove, and just as acceptable. Among the ignorant and superstitious, it has ever been his object to have people think that they were just religious and law-abiding enough to go to heaven. He says to them: "Build your altars and temples, make them worthy of the God you worship; let him see and know all your zeal for his name. Out-do his people, the Bible-readers, by gaudy, costly rites and ceremonies and buildings. Ex-

cell them also in the number and character of the victims you offer. Cast your children into the Ganges and to Moloch; bind your widows upon the funeral-pile, and let others fall and perish beneath Juggernaut; vie with others who manifest their religious principles in these self-immolations and sacrifices, these self-denials and disregard of earthly pains and pleasures, that all may believe you are not a whit behind the sainted martyr, the humblest and most devout Christian. But you need not follow *exactly* the rule of conduct laid down in the Bible, for this is not material. God will be as well satisfied with the trifling deviations I have suggested, as with his own prescribed rule, especially since what you lack in particularity you make up in works of supererogation and par-excellence."

SEC. III.—THE JEWISH DISPENSATION.

"I will make my holy name known in the midst of my people Israel; and the Heathen shall know that I am the Lord and say, 'Surely this great nation is a wise and understanding people; for what nation is there so great, who hath God so nigh unto them?'"—Ezek. 39: 7; Deut. 4: 6, 7.

As Adam was at the head of the two former Dispensations, so Abram, in its incipency, may be considered at the head of this; for he was selected from all the peoples and nations of the earth, as the head of a people with whom God was to covenant; and to whom He was to impart a written communication of his word. They too were to be trained up to become the trustworthy depository of his mind and will. In order to this it was proper that a far greater number of rituals and ceremonies than had heretofore been given, should now be added to the other appliances, which are of a general character, in order to a speedy and full accomplishment of the object.

As there were to be additional instrumentalities to this end, we find among them in the outset, the writing, of the Ten Commandments—the giving judicial and other precepts naturally growing out of them; for instance, the most of the judicial precepts of the Jews, the various ceremonials and rituals, in great minuteness and particularity, and also to the oral instruction of himself by his angels, and dreams and visions, He added that of the Shekinah, and the Urim and Thummim. Fully to understand all these agencies for good, we need to become familiar with every line of the Pentateuch as well as the writings of other inspired men.

"Urim and Thummim is the manner or thing through which a knowledge of the divine will was sought and conveyed." (Deut. 33: 8; 1 Sam. 28: 6.) Through some one of these means properly used, and by the aid of certain specified or otherwise favored individuals, the Jews might invariably and intelligibly become acquainted with their duties not specifically pointed out by the general or special precepts. With a full and complete Bible, and the aids of the divine spirit, supernatural means would not have been necessary. But, as

it was, they had an effulgence of light poured upon them, altogether unequalled before. The civil and judicial polity far exceeded all that had gone before it; to be superseded and improved only by additions to it by Christ himself.

Could we have, in this place, introduced all the precepts, in their various phases of the Jewish economy, or laws, if you please to call them such, meaning their constitution or national structure, order, polity, their mode of operation, being what is signified when we say, "the Laws of the Medes and Persians," it would be vastly instructive as well as most interesting. But as most Christians have the Bible, from which they can refresh their memories on these points, only a few main features which distinguish this dispensation from its predecessors, will be alluded to in this place.

Its priesthood was confined to a particular tribe, instead of the heads of each family, as heretofore, for all men, and would remain so to all people, except the Jews.

The regulations respecting this change, were all pointed out specifically by God, and written by Moses. Not an iota relating to this change, was left to the discretion of man, nor to be spelled out by inference.

The other nations and tribes of men continued on in the patriarchal form, that of the Family Priesthood, if allowed the expression.

However full and complete, the nations hitherto had understood domestic and national polity, it had not the advantage of written forms, adjusted by infinite Wisdom himself, and intended doubtless, in many of its main features, as models, especially that which is political, as now called. Since no other has, before or since, been by God written and published for man, it is but natural to infer that none better can be invented, all things considered.

That which is called the Ecclesiastical Polity of the Jews, differing widely from the Patriarchal, has been relinquished for a new and better covenant, as we shall see. Let it never be forgotten with what tenacity God clings to his right to enact statutes, and to be obeyed.

Now, there was the favorite Jerusalem, the Temple, the Tabernacle with all its rites and ceremonies; its public altars and sacrifices; its judicial courts and judges; its civil and judicial codes; its cities of refuge, and many other things unknown before; all directed by the Theocratic king and sovereign. Nor is there any evidence that this highly-favored people, in the person of any of the loyal, ever attempted to improve upon the pattern of government given them in this way. They did desire a change in their king, which was granted; but never were they allowed to enact statutes for themselves.

"Before the Law was written, every man was his own priest, and the minister of his own sacrifices." And *since* this period, the other nations were, and should so continue to be, till the coming of Christ, the last Priest and sacrifice.

Preaching righteousness was common to all in this, as in the Patriarchal Dispensation; for, although Moses, and his brother Aaron,

through him, as also the whole tribe of Levi, received special commissions from the Lord for specific purposes, they were not to be exclusively the preachers to that people, as some would fain have us believe; still there were many prophets who also received special commands and commissions relative to their duties, among which was the one common to all, that of preaching to and warning the people. And Samuel, one of the early prophets, established, it is supposed, one of the schools of the prophets, by which the people might become better qualified for that service. But should it be proven that there was an exclusive teaching and preaching by the people of that age, that would not, of itself, create a precedent for any other dispensation. For each dispensation has its peculiar, distinguishing characteristics from all others. The main points which the facts establish are, that God is the only one to command, and that preaching truth and righteousness is common to all men, in all time.

It is often said, and very erroneously too, that the Jewish seventh day, Sabbath, is one of the positive or special ceremonial acts of this Dispensation, and consequently binding on no other people; whereas there is nothing of this character pertaining to it, except what pertains to the time of its observance. The *institution* is a legitimate demand and result of the natural, general law—the law of animal being. It is an essential arrangement, not only common to all, but indispensable to their highest happiness, here and hereafter.

The Pentateuch contains many humane regulations concerning Hebrew servitude, and commands respecting men-stealers and human slavery; because of which some claim unlimited and universal liberty to chattelize men and women at the present time. This also is an error, deeply to be deplored. But let us apply our rule. The Decalogue is a transcript of the general, universal, natural Law of Being—eternal and immutable. It is for all time, every place, and under all circumstances. And does slavery violate any of the principles of this law? Yes, every one of them; the sixth especially, which says, do not hurt any body. Slavery hurts both soul and body. As to the regulations drawn from either this natural law, or from the civil or ceremonial statutes of the Jews, respecting such persons, or service, it is unnecessary to speak at this time, except to say, that if they violate any of the principles of the natural law, then they were not of God; if they do not, and God saw them necessary for that dispensation, this is no evidence that He would think them necessary or right for this; and if they have not specifically been reënacted for this dispensation, they make no part of either code, demanding either observance or respect from Jew or Gentile. But when we read the precepts which Christ has left for our guide, in this and all other matters, such as, "Thou shalt love thy neighbor as thyself; love worketh no ill to his neighbor; deal justly, love mercy and walk humbly with God; as ye would that men should do to you, do ye even so to them, for this is the law and the prophets," etc., etc., we can not hesitate for a moment to declare human slavery an offense against both God and man.

All who read the last four books of the Pentateuch, will be amazed to see with what particularity and exactness the commands, moral and ceremonial, are given and enforced with promise and penalties. Scarcely a thing pertaining to morals, or one relating to the most insignificant ritual, in and about the temple, altar, tabernacle, dress of the priests, etc., etc., that is not given with as much precision and particularity as though the existence of the nation, the *universe*, had depended upon its being understood by all. Not a thing was left optional for the priesthood, the high priest, nor for their political leader: for God was their king, and insisted on being their *only* law-giver; and such indeed He was, for we do not read of any of the Old Testament saints presuming to enact a statute for the government of the people. Even when they insisted on a king, and rejected God, they did not insist on enacting their own statutes, nor were they allowed to do it, but were still to have and observe his commands, and the king himself must write them in a book with his own hand, study them: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests, the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of his law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel." (See Deut. 17 : 18-20.)

For the benefit of this and all coming dispensations, the ten commandments—the essence of natural and moral law—were written and proclaimed in the hearing of all people.

For the administration of these precepts, and the better to control the people, a court of Arbitrating Judges was chosen by the heads of the different tribes, to assist Moses in the arduous work of governing them.

In all these things we see a difference between this and other dispensations. While there was a priesthood and a judicial tribunal, the devil, or wicked men, could ostensibly (especially in the early and better part of it) have no place. But this did not prevent the continuance and growth of the *opposing* priesthood. The leader himself still lived; and though he had, in the Flood, met with a terrible overthrow of his minions, still undaunted, undiscouraged, he plies himself with greater assiduity than ever; and soon thousands and tens of thousands of heathen altars, and smoking victims—many of them human—were filling by far the greater part of the then inhabited globe. Oh! what waste of time, money, and peace, notwithstanding what the Lord was doing with and for his people in the wilderness, in Canaan, under Joshua, the Judges, judicial, and civil, or military, David, Solomon, and others. Here indeed, a holy people, a nation of priests, was being trained; while in Nineveh, Babylon, and Egypt, and almost all other parts of the world, Satan was maturing his plans, rearing *his* priesthood, extending his dominions,

even into the promised land, the Holy City, till at last this chosen people, by a disregard of God's commands, (for only in so far as they obeyed them they prospered,) were driven from their homes, their altars and temple, to hang their harps upon the willows, by the cold streams of Babylon; and all because of a wicked, impious, heaven-provoking deviation from God's commandments—the natural, moral law. Had they tenaciously adhered to them, as Satan and his party had to those of their own enacting, though not so very different from the true and safe ones, they might still have been favored of God, and a light in the world. But passing over to Satan's party, they must share their doom.

Many were the promises of God to his people, of great and lasting blessings, so long as they should keep all his statutes and ordinances. Indeed, it would be impossible for them, or any people, not to prosper, spiritually and temporally, so long as they would fear God and keep his commandments. But no sooner than a disposition is evinced to forsake him, and to depend on their own guidance, than they stumble and fall, a prey to their own ignorance, folly, selfishness, and presumption. And so it always was, and always will be, whenever men become proud, selfish, and rebellious.

Never was a people so favored before. They had God for their king; also statutes from his mouth, infinitely superior to all others. Among them were the wisest and best of men, altars, a tabernacle, a temple and synagogues; the Shekinah, the Urim and Thummim, even long after God was rejected as the visible king. And, from the beginning, there were with them prophets of the Lord, holy men, to warn the people when danger approached; and to encourage and stimulate them to walk in all the commandments and ordinances of the Lord blameless.

But alas! all these, with a promise and expectation of the great and everlasting High Priest, typified by these rites and ceremonies, were overcome by the allurements and attractions held out by Satan and *his* priesthood; and they fell, a sad warning to all the generations of men who would not obey the instructions of God, in each and every particular, without the impiety and insult of the least possible deviation therefrom. Were men neither blind, ignorant, selfish, nor impotent, or were they omniscient, omnipotent, holy, just, wise, and good, there might be some reason, in the absence of all law, order, and command, why they might enact statutes for the regulation of human conduct. But as it is, could a deficiency of law be discovered in any thing relating to men's thoughts, words, or actions, which never has been and never can be, it would be far better to stand still and see what the Lord would do, than to take a leap in the dark, as it would be doing, to legislate for ourselves, not understanding the necessities of our natures, nor the end from the beginning; consequently, we would be in danger of commanding what would do infinitely more mischief than good.

And more; how incredulous, ungrateful, impious, and presumptuous, not to say atheistical and heaven-defying, men appear, whether pertaining to religious, worldly, or political affairs, whenever they

leave an explicit and known command of Jehovah, for "the commandments or traditions of men," as Christ calls them. And with all his wisdom and honesty, He denounces as foolish and wicked those who do not do as *He* says, keep his, God's commandments. But thus it has not been with those who neither fear nor love God. They are wise in their own conceit, proud, boasters, giddy, high-minded, presumptuous, ambitious, would-be-greatest sort of men, caring for neither God nor man. They are always inventing rules for self-aggrandisement, something different from God's rules. We hear them asserting that God has not left for man's instruction and guidance, any specific, definite rule of faith or practice, touching certain things which they would fain have us believe are immaterial and therefore not prescribed. But here again is a device of the devil calculated to deceive and ruin. Be it remembered, therefore, that there is always a way better than all others to do things. While it is true there are some ways not as bad as others would be, still there are no two ways, and never can be, equally good and useful in all respects. There is a good, better, best, according to human language; while the good and better, comparatively, with God may be and are bad, because not the best, therefore to be avoided. Whatever is not right, the best possible, all things considered, is wrong with him—whatever is not the best, is bad. Consequently, He knowing our incompetency to make rules for the direction of our steps, could not, with honor to himself, or safety to his government, and fidelity and justice to his subjects, leave any point in human action unguarded or unprovided for, nor has He. Wherever we can not find a "thus saith the Lord," touching human conduct, let us not be hasty to say, there is none, for that would be false; man is not left without a law, without commandments, broad as are the necessities of man, solitary or associated.

And each Dispensation has SPECIFIC rules, in addition to the *general, moral, THE NATURAL LAW*—the Ten Commandments, and such as naturally flow from them, which are peculiar to itself. The altar and the priesthood, typifying Jesus, the high priest of his people, was common alike to the Patriarchal and Jewish Dispensations; and these were nearly or quite all that was common to them both; and hence the almost imperceptible change of Satan's attack upon the Jewish priesthood. It is true, in his first and most bold attempt to draw aside Aaron and the people, at the foot of Sinai, amid the thunderings and lightnings of that occasion, it was necessary to make a specious attempt at carrying out and forwarding God's plan in leading the people through the wilderness to the promised land. It would have evinced the height of folly and madness, to have shown his opposition to God's plan; but since their leader seemed to be lost to them they must not go without one; and they had better have a representative of him than none at all. It was not the GOLDEN CALF, but he whom it represented, that was to lead them. Consequently it was not material to wait for the specific command of God; but they could make the Calf and proceed forthwith—time enough had already been wasted in waiting for Moses. And the

suggestion, strange as it seemed, worked the desired result—an abandonment of God's for Satan's commands. With such a signal victory, no matter about results, the deceiver was prepared to ape the plan of Deity, as his custom was, whatever it might be, and so nearly as not easily to be detected; and the greater the number and variety of the rituals prescribed, the more assiduously did he apply himself to turn them to his own advantage. With him any thing, if only a single shade's difference from God's rule or plan, was alike good and desirable.

But the time drew nigh, when the great, the all-atoning sacrifice was to be offered up; when there would no longer be a necessity for an altar, a priest, a tabernacle, a temple, no, nor even a Jerusalem, or a Samaritan Mountain to which an acceptable worshipper would need access. And what expedient must now be derived for the emergency? Soon all the rites and ceremonies, the commands and customs, and every thing else peculiar to the Jewish dispensation, are to be done away—to live only in history, and otherwise be as though they had not been.

So far as the heathen world was concerned, all who were loyal enough to him for the present, the old established warfare would answer well enough; and when a change was demanded, it would then be in season to consider what it should be: "But how can I successfully contend with the son of God—Emanuel, as I know him to be? Ah! I have only to make his and other people believe that He means little or nothing by his commandments; or that, as it is immaterial about observing them in the very way commanded, He has never given any specific rules for the government of his kingdom, which, by the way, will appear very unlikely, if not ridiculous; but never mind, I will try it. And I will tell the Jewish converts they may and must be circumcised; that they may govern their local societies according to the synagogue service; and that they must carry over to the Christian dispensation as much of the Jewish hierarchy in *name* as possible; but nothing must be attempted till Christ has come and gone; time and great caution must be observed, from all which I will raise a party proud of titles, dignities, and show, successfully to annoy and compete with the new Church."

The Bible speaks of many periods.

JEHOVAH, alone, filled immensity with his presence. All we can know of him is learned from a knowledge of his attributes, which can be numbered and measured when we know all that was before creation's work began.

The next period mentioned is that of the ANGELS. Holy; obedient—the first of creation, perhaps; of or they were spiritual, alike with their Author, and, it may be, needed not a material universe. But whichever, the universe, as a whole, or these angels, was created first, is not for us to inquire, if we can ever know, as it is in no way material to our present object.

Each period has its own LAWS, which are of two kinds; namely, the first, the GENERAL LAW, ORDER, common to all, in each and every period; and is the only criterion by which can be known the obedient and disobedient, the loyal and disloyal, the good and bad.

And it has ever been an order of the Divine government, that all moral, accountable creatures are alike under and entitled to the use and protection of this great and universal law of being, and from the very first, were under obligation to conform to its dictates, as much before as since its publication; for that added nothing to its demands, which always have been, and ever will be binding on all moral agents of God, the universe over. And this law or order, is shadowed forth in the Decalogue, and in such other portions of revealed Scripture as are found precepts of a general and universal practicability and application.

Let this truth then never be forgotten, that all the good—all God's people—whether in heaven or on earth, possess inherently on the exercise of faith in God, and an adherence to his commands, this law, as their law, by which to LIVE as well as to be judged; and that of this party—the good—there is, and can be no privileged class to use or PREACH it; since the moment one enters the ranks of the good, either by virtue of creation, as in the case of the good angels and Adam before the fall, or by restitution or redemption, that moment he or she becomes not only the servant of God, to obey as a subject, but authorized to disciple others, speak and think for his Master, all through subsequent life. This was true before the fall, and has been so, in God's arrangement, ever since. All the good are his people—his Church; and are to preach his word, or make known himself, God, his works and ways, to all the children of men; this being the only way by which recruiting of subjects can be most successful.

Now, the SPECIAL "Laws," or more properly commands of God, are such as God can give, or withhold without altering the present constitution of things. The GENERAL Laws, or Laws of Nature, neither He nor any other power can alter, while the Special He can, and HE ALONE; for neither man nor angel is competent to the task.

These SPECIAL commands, or statutes, given to-day, becoming inoperative by their own stipulation, or from the nature of the case, are the things that distinguish one Dispensation from another. No Dispensation is ever announced by the alteration or abrogation of the Natural or General, often called Moral Law; for, as we have said, this neither changes nor becomes old.

But whenever a NEW DISPENSATION, or mode of procedure is to be introduced in the culture and training of God's children, or his dealings toward his enemies, He enacts and publishes every thing to be done, with as much minuteness as He has explained the Natural or General Law. It is most worthy of notice, that He no more leaves this work to the wisdom, power, or integrity of any of his creatures, than He left that of the natural, general law relating to his works of creation, providence, and the written Revelation. No.

But each succeeding Dispensation is as distinct from and independent of its predecessor as though nothing had gone before it, except in so far as any *specified* item of the former had been transferred to the latter. Still it remains true, nothing in either militates against the natural or general law, nor invalidates or changes a single feature of it, or the method of its promulgation or enforcement.

These dispensations pertain to nothing but ritual services—to rites and ceremonies, the *modus operandi* of the upbuilding and extension of God's kingdom. And these have often to be changed. That practised by the primitive Christians, might and might not have been the best for that age, place, and people, for they were not infallible; nor would it be true to say that in every instance they had been the most felicitous in their choice, or obnoxious to the Natural, General Law, or the explicit commands of Christ, who gave special rules by which his, the Christian Dispensation, was to be distinguished.

Every people, with the SPECIAL precepts in their hands, which distinguish the Dispensation in which they live from a former one, are under obligation to exercise their best judgment, in fulfilling their part, but in exact conformity to the Natural or GENERAL Law, as well as the SPECIAL precepts given them for the purpose. And here ends all their liberty or discretion in the matter. This was doubtless Paul's view of the thing, when he says, 1 Cor. 10: 29; 2 Cor. 3: 17, (that is,) men, each one for himself, are at liberty to exercise their own judgment, under the direction of the SPIRIT and these general and special laws of God, or Author of a Dispensation—"an holy day," referred not to a seventh day's "REST;" for this is embraced in the Natural or General Law, which was *never* a matter of legislation, divine or human.

There are but TWO CLASSES, in this or any other world, of accountable beings—the GOOD AND THE BAD, which must ever be kept in mind, if we would understand God's object, motive, design, or end, in the establishment of these dispensations. And all his precepts and discipline are directed to one or the other of these two classes.

What He may have said to an individual, or a select people, and intended for them only, and for a special purpose, and a particular time, can not be pleaded for, nor by any other person or persons, nor for any other time, place, or under any other circumstances. It was nothing pertaining to the Natural or General Law—but merely to the *Special*. So no one of the Christian Dispensation can claim any thing of the Angelic, the Patriarchal, or the Jewish. All are to take the acts of their own dispensation. The ante and post-diluvians, those of the *Patriarchal*; the Jewish, those of the *Mosaic* RITUAL; the Christian, those precepts enacted by Christ himself; for they only are to come into the account, and they will be found in the history of the four Evangelists, namely, Matthew, Mark, Luke, John, in the New Testament.

What is said by the Apostles and primitive Christians, in accordance therewith, as also the Natural or General Law, is good authority; but not because they were legislatures for this Dispensation, for Christ alone is all this, and his SPECIAL acts, his commands alone, are to be our rule, and not the rules of any other man, or body of men.

So, in all these papers, we shall accept of nothing but Christ's own language for these rules, which characterize this from any former dispensation. He, in all this is to be our only legislator. And had he not quoted enough of the *Natural* or General Law, to show his appro-

bation of and obligation to it, we should know that its claims are paramount, and that not one jot or tittle of it, shall ever fail or be changed.

TO RECAPITULATE:

1. One God.
2. One Law, order, etc.—1. *General*, 2. *Special*, or Preceptive.
3. Two Classes, Good and Bad.
4. The Natural or General Law, is the Law of Universal Being—an attribute of Deity—reaching through all time and over all people, and to be published by all, by natural, inalienable, inherent right, not infringed by any *special* command from men, angel, or even Deity himself.

Christ's words alone, as in the Four Gospels, to be taken. Every Dispensation has its own peculiar precepts. Nothing comes, of course, from a former one, etc., etc.

The first distinguishing feature of the Jewish Dispensation, was that of Circumcision. Then, after the Exodus from Canaan, there was that of a LIMITED PRIESTHOOD—the AARONIC; for it does not appear that any but the Jews and proselytes to them, were to leave the Patriarchal or general, for the Aaronic. Circumcision, and the exclusive priesthood, seemed necessary to distinguish the Jewish from other people, and qualify them for depositories of the Revealed Word to man, etc., etc. During all this period the rest of the world was practising under the Patriarchal Dispensation.

The CHRISTIAN is the RESTORATION period. Now, as in the Adamic, every man was to stand or fall to his own master; to call for himself upon his own God; the good upon the Eternal one, the bad upon the deceiver; each of the good is aided by the assistance and daily presence of the Holy Spirit, the substitute for the immediate, the visible presence and instruction of God and the holy angels, enjoyed by Adam during his Dispensation. With that Spirit, one with the Father and Christ; we, each one, alone, for himself, without the aid of types, shadows, sacrifices, substitutes, or priests, may approach unto God and offer acceptable worship.

All that distinguished one of these Dispensations from another, was the difference in the SPECIAL COMMANDS, or the ritual—ceremonial, which were given.

In order to know what these were, it is necessary to collect and arrange under their appropriate Dispensations, each and every such command, rite, and ceremony; and let each thus prepared stand by itself, alone in a chapter.

Then proceed with another, and so on down to the Christian, which has yet another step to advance before the restoration will be complete, when all shall know the Lord, from the least to the greatest.

Nothing peculiar to one Dispensation has any thing to do with another, nor can it be binding on the people of a subsequent one. Each one has its own object to accomplish, consequently its own rites, ceremonies, and commands, adapted to that end only.

The Jew, while he was to continue to offer sacrifices, many of the

circumstances attending it, such as the time, the place, and by whom offered, was not bound by the ritual peculiar to the Patriarchal age; and so also they of the Adamic.

This is also true of the Christian. There is now no more connection with or affinity between the Christian and the Jewish Dispensation, than there was between the Patriarchal and the Paradisiacal, so far we mean as rituals or ceremonies are concerned.

There is, to be sure, a LAW, a RULE, an ORDER, underlying and far back of all these SPECIAL precepts, these rites, rituals, ceremonies, and utterly distinct from, though not contrary or opposed to them all. The first are the natural Laws, order, or constitution of Being, an element of Deity, eternal, immutably the same in all time and places, and equally obligatory on all mankind, because the very nature of our being demands it at the hand of all. They stand unaffected by time, circumstances, and these *special* precepts; for no one can annul or change them, while the latter may be either annulled, altered, or changed, if enacted at all, which is ever optional with the legislator. This former, the Natural or General Law, order, etc., is *of* Deity, while the latter are *from* him, and from him alone. Man is not competent to legislate on either. God *can not* on the former, and man can not on the latter or either.

The former have been binding on all men alike, from Adam in his purity, to the present moment, and will continue to be till time is no more. It was moving on, *above* and distinct in its principles and claims, as may be seen in the Decalogue and in the Judicial Commands published by Moses. All these, I say, are distinct from the ceremonial precepts.

Consequently all men's obligations, to know and proclaim God and his works to others, arise from this Natural, General Law, and not from the ceremonial or special precepts. For Christ says, we must love God with all our heart, soul, mind, and strength, and our neighbor as ourself; that is, as you would know God, that you may better love and serve him, so teach him and his precepts to others. that they also may do the same, and enjoy him forever; and this command is not restricted to one class, but is obligatory upon all; and all did preach it, that loved God, from Abel to Christ. They were all the good, the pious Patriarchs, Prophets, and Kings; and God was well pleased with it, as is evident when He indignantly asks of, or saith to the wicked—the other class, “What hast thou to do to declare my statutes?” as much as to say, *ALL my* people, the good, may and must preach it, if they would regard the Law of their being, the Natural or General Law, the salutary principles of which are seen in each and all the Ten Commandments, and those naturally deducible from them, as appears from all the moral and general precepts recorded in the Bible.

The *special* commands do not necessarily result from the natural Law, but are a positive expression of the Divine will, which might or might not be given without infringement on this natural, universal plan.

Consequently the ritual, and these special precepts, as such, had

nothing to do with preaching the Word, or not preaching it; for the spirit of the Ten Commandments, as well as the Law of our and all being, had fixed this obligation upon all the friends of God, in all Dispensations since the fall; and nothing but universal holiness, when none need say, "Know ye the Lord," will ever absolve any one of them from a mission now fraught with such vast and important consequences.

Remember then, on one line is a chain of appliances, instrumentalities; namely, the Law of our being—this Natural, General Law, mirrored forth in the Decalogue, and the various amplifications of it in the Bible, under the direction of the Holy Spirit, each and all of them alike the instruments which all the good are required to use to bring rebels to God; while on another line are found the rituals, etc., which do not naturally and necessarily belong to all, but which may be given to any individual or class of one or another nation, as may seem best in his sight.

The true prophets had no better right to preach than those true friends of God had, who could not foretell future events. *All* the good might preach for God, while the *bad*, remaining such, would not do it, except in such cases as where Saul and Balaam were made to speak for God against their will. Devils also testified of the sonship of Christ; but these are the exceptions, and not the rule. And in the Christian Dispensation, Paul rejoiced that Christ was preached, though it was by an enemy, through "envy."

If this be not so, tell us who were the preachers of the principles of this Natural, General Law? They had no place assigned them in the ritual structure. But the fact is, all the Jews, by express command, were required to teach these things; namely, the Natural, General Laws, to their children, to talk of them when they lay down and rose up, when they went out and when they came in. Surely, this commission is explicit and broad enough for all the good of the Jewish Dispensation. Still it is not broader than the commission given by Christ to his disciples, the twelve, and the seventy, and all who shall believe on him through their word and instrumentality.

And if rituals, and ceremonies, and sacrifices, and substitutes are to be as they have been during the last two Dispensations, the order of the Christian also, still our argument would be strengthened rather than weakened, by the fact; for it would be another evidence that *preaching* the word is common to all believers, and has no connection necessarily with ritual services.

David and Solomon, as well as Moses, Joshua, and other pious Judges, preached the word. And this they might do anywhere and at any time, just as it was in the Patriarchal age; Enoch and Noah and Job, for instance.

That a better knowledge of this whole subject may be obtained, let us further recapitulate:

1. The Paradisiacal, or upright period.
2. The Patriarchal.
3. The Jewish.
4. The Christian.

During the FIRST PERIOD, we read of SPECIAL precepts, as found in Gen. 1 : 28-31 ; 2 : 15, 17, and 24: "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and behold it was very good. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Doubtless, Adam and Eve were made acquainted, in a greater or less degree, with the Natural, General Law of their being—the moral Law, as mirrored forth in the Decalogue, as is evident from God's will relating to certain things having, as above, been expressed to them.

Here, then, was obedience and life, or disobedience and death. No priest here—no sacrifices—no altars, but each acted for himself.

THE PATRIARCHAL DISPENSATION. We intend to consider in this paper the ecclesiastical feature, rather than the civil and judicial, of these periods; for it is that mainly which demands present consideration.

Man had now become a sinner. And hence the devil's party and God's, the one arrayed against the other.

A Priesthood, altars, and sacrifices were instituted.

Now commenced the rituals, the ceremonials, services.

These continued to all the world, from the Fall to the Exodus, a period of 2500 years, and *to all the world*, except the Jews and Jewish proselytes, to the coming of the Messiah, a period of 4000 years.

This, the General Priesthood as we shall term it, was common to every man; or to the head of a family or a tribe, in some cases, at the option of the subject.

Its Rituals were few and simple, as may be seen, Gen. 3, and on.

Here also commenced a warfare between God's children and the children of the devil; the two parties which have continued, separate and distinct, to the present moment.

God's people want to take the Law of being, the natural, universal, moral Law, and his special precepts, rituals, without the least alteration, as found in the Scriptures; and the devil's party insist on being ruled by *his* commands, or God's commands, with a sufficient alteration to nullify or trammel them in their operation, and show to which party they belong.

The person who obeys the natural and special Laws, is the friend and servant of God.

He who violates these laws and precepts, is the friend and servant of the devil.

Satan was willing that Cain should offer sacrifices to God, *provided* he would do it in his *own* way—a little different from God's way; just enough to show that he would withhold implicit and cheerful obedience from God.

So it has been ever since, both as to Church and State.

Every sect and party not fully devoted to God and his plan, follow either the devil's or their own precepts—any thing rather than a "Thus saith the Lord."

God has been at infinite pains since the fall, to tell man exactly where he is—to what he is tending, and the only way to escape punishment here and hereafter.

In this effort He has spoken and published on man's nature—and in his Holy Word, to which nothing is to be added, nothing omitted, nothing changed in a single iota. Consequently, no man has a right to legislate.

A deviation from God's rules is the cause of the antagonistic different SECTS tending to evil, and that continually.

They are the nurseries, the hot-beds of Satan, from which the most bitter fruits proceed to enfeeble and destroy the household of faith.

At the commencement of these two parties, the Church of God and the church of the devil, a course of ministration was introduced, in which all who belonged to the Church of God participated on one side, and all who belonged to Satan's church on the other—so that all the world became preachers. One preached truth, the other error.

There was not then, as now, a privileged class, "the clergy," to preach to "the laity."

This is a legitimate result of the deviations from God's rules in "unimportant particulars," as Satan contends.

But for this departure there would have been no division into sects—no hierarchies, no popes, or presumptuous assumers of the prerogatives of God.

Satan, having his party ready for the conflict, commenced his outward opposition in aping God.

He knew it would not do to show his cloven foot at once.

So he also had his altars, his priests, his sacrifices, his worships.

Hence the origin of heathen and pagan temples, sacrifices, priests, superstitions, abominations, etc.

And hence the origin of any and of all rituals, ceremonies, whether Patriarchial, Jewish, or Christian, not specifically and unambiguously pointed out by God himself, and most plainly designated to whom or to what dispensation they belonged.

Now, as we leave this for the JEWISH Dispensation, we find in its incipency the introduction of CIRCUMCISION, a National Symbol of especial relation to God, described in the covenant made with Abram. Gen. 12.

This was to be the initiatory rite of this chosen nation for a special and most important purpose.

In fullness of time this people were led forth to Mount Sinai to receive the embodiment of the natural Law on tables of stone, and the special positive commandments, the rituals and ceremonies which were to distinguish *them* from the other nations of the earth who still followed under the Patriarchal Polity which the Jews were now required to leave.

Up to this time every man was a preacher and his own priest.

And after this form all the *Gentile world* (for from this time came into existence another distinction, that of Jews and Gentiles) continued as heretofore under the same *special* statutes, rites, and ceremonies, given man at the fall.

But the Jews were to enter upon another dispensation, differing widely in many important particulars from that which they had left. See Exod. 20, and on.

First is exhibited the mirror of the Natural or Moral General Law. *Second*, the ritual, the ceremonial precepts, too numerous to be mentioned at this time.

One of the most important changes was that relating to the Priesthood.

And here it is remarkable to read all the varied particularities recorded respecting it, so that his will in all things might be most apparent even to one of the smallest intellect, and of the most limited understanding.

So it has always been. Every thing for man to do or not do, He has most specifically pointed out. Nothing has been left discretionary to him or his will, save to choose life or death.

He has made the way to life clear, and informed us fully how we may enter and walk in it. Yea, more:

He has not only told us what the Law of our being is, but He says expressly that it is HIS WILL that all men should walk in it agreeably to his directions, and not another's.

THE PRIESTHOOD of this Dispensation was taken from the people, as is seen in the texts referred to, and given to a particular family, the head of whom was to be the High Priest, others his subordinates. Recollect, however, this respected or pertained to the rituals, ceremonies, etc., which were to distinguish this from all other peoples.

It took not from any one, either Jew or Gentile, the right inherent in himself, of preaching righteousness and truth, and of warning every man to flee from the wrath to come, as had the Patriarchs and others of their day, and as the prophets and other teachers, the Levites in common with them, were then doing.

These preachers were the true subjects of the King of kings, enlisting soldiers under his banner, a work demanded by their very nature, and upon the doing of which depended their own happiness, safety, and a knowledge of God. And wo to him, to them, to all, who should not thus preach.

The right and the obligation to do so are imposed upon all men by the natural, unalterable, eternal Law, and no one in heaven or on earth has a right to, or can annul, change, or abridge it.

This ritual service, although entirely distinct from it, was *another* instrumentality to bring men back to God, and to be zealously and faithfully performed, but by no means to the exclusion of the other, that of teaching, preaching those things to our children and others.

Before closing our remarks upon the Patriarchal and Jewish Dispensations, it is important again to revert to that part of the former which moved on parallel with the latter, to the commencement of the Christian; a period of about 1500 years.

Abram seems to have been the last Patriarch of whom much notice has been taken by the inspired penman, although most favorable mention is made of Melchisedek, a contemporary with Abram, a Canaanite, and king and priest of Salem, afterwards Jerusalem—the city of the great King; and also of Jethro, who was a priest or prince of Midian—an Arabian chief, and contemporary with Moses, who married his daughter, Zipporah. This father-in-law, not being a Jew, was still living under the Patriarchal Dispensation, which had its commencement with the fall of Adam; while the son-in-law was at the head of, or the main actor in the introduction of the Jewish. So it will be seen that the Jewish Dispensation is an offshoot from the Patriarchal; the result of the OLD COVENANT made with Abram, while he was yet in Ur of the Chaldees.

By this arrangement a people was taken out of the Patriarchal ranks, to be a peculiar one; to receive statutes and ordinances, rites and ceremonies, designed only for themselves, forming a kind of *middle WALL* between what were now just beginning to be called the Jewish and Gentile nations. Hereafter, to the coming and crucifixion of Christ, no Gentile was to be under the Jewish Polity, unless he should become a proselyte to their religion. Nor was any Jew, on any pretension whatever, to go over to the Patriarchal tribes. Each were to keep the places assigned them by God himself. Both were right, and both had rights to perpetuate, till supplanted by the Christian Dispensation. Then would fall this MIDDLE WALL; not that the Jews were to return to the Patriarchal, nor that the Patriarchal should go over to the Jews; but both the Patriarchal and the Jewish Dispensations were to come to an end, and all people were to enter alike upon a new, the last, the Christian Dispensation; alike in all their rights, natural and acquired, their privileges, relations, obligations, etc., etc.; under other statutes, ordinances, etc., or the NEW COVENANT, which Christ, the last King and Priest, would make with his people.

By this we do not mean that He would establish *other* LAWS than such as were mirrored forth in the Decalogue, and which had been and would be common, alike to all peoples, in all ages. They had been alike binding on the Patriarchal as they would be on the Jewish, as seems to be indicated by the public and awful manner in which they were spoken from Sinai, and inscribed on tables of stone. The civil and judicial codes accompanying it, and written by Moses, were no less significant. And who can doubt that ancient Gentile sages, philosophers, "law-givers," etc., etc., such as MINOS, the "law-giver" of Crete, 1406 B. C.; SANCHONIATHON, a Phœnician historian, 1263

B. C.; THESEUS, who established a Democracy in Attica; LYCURGUS, the Spartan "law-giver," 926 B. C.; HOMER, 907 B. C.; CONFUCIUS, the Chinese historian, 722 B. C.; DRACO'S Law at Athens; SOLON, the "law-giver" of Athens, 594 B. C.; CONFUCIUS, the Chinese philosopher, 550 B. C.; HERACLITUS, philosopher, 506 B. C.; PARMENIDES, philosopher, 505 B. C.; CINCINNATUS, 458 B. C.; SOCRATES, philosopher, 429 B. C.; DEMOCRITUS of Abden, 428 B. C.; CAGES, the philosopher, 405 B. C.; PLATO, philosopher of Athens, 389 B. C.; PHILOLAUS, the Pythagorean philosopher, 374 B. C.; DIOGENES, the Cynic philosopher, 372 B. C.; ARISTOTLE, philosopher, 345 B. C.; POLEMON, the academical philosopher, 313 B. C.; EUCLID, the mathematician of Alexandria, 300 B. C.; CICERO, orator, 107 B. C.—who, we ask, can doubt that such men as these, and others of their day, derived much of their knowledge of the principles of the Divine Law and Will, from the same source the Jews, and others anterior to them did? Who, that is unacquainted with history, while reading what Confucius taught his disciples, namely, "that the first duties were to serve, obey, and fear God; to love their neighbor as themselves, and to curb their passions to the guidance of reason," would not believe that he was a disciple of Jesus Christ? But facts show that he lived 550 years *before* Christ. That there were many highly enlightened and polished individuals and nations of the Gentiles, no intelligent mind will deny. And whence their knowledge, but from God? It is not true that God had abandoned the whole Gentile world, this portion of the Patriarchal people, to ignorance, degradation, and ruin, because He had chosen Israel for other purposes, peculiar to themselves. They were not wholly abandoned, nor did Satan reign unopposed, triumphant, even among these peoples, for 1500 years. Nay, verily, but they were still under law—the Natural, Moral Law, as their fathers were before the Jews. And that the reader may know more particularly what these peoples were about, during all this time, we will append a brief synopsis of some of the important facts of that age, interspersing occasionally scraps of Jewish history, as kinds of way-marks, showing that it is in *this* world, not in a distant planet, and in Jewish times, not angelic, nor even antediluvian, when these things transpired.

It may also be added, that these Gentile peoples lived round about Judea, the land of Palestine, or Canaan; that country, central, as it was beautiful and fertile, attractive to the curious, marvellous, novel, inquisitive, and the romantic. Indeed, it was once the land of a grandson of Noah. Its Gentile inhabitants were expelled in a most public and wonderful manner, filling with surprise and apprehension the nations afar off. But to the extracts.

During the Jewish Dispensation, which commenced B.C. 1500, A.M. 2504, we find the following statistics, namely: Greece, Egypt, China, Assyria, Phenicia, Italy, Phrygia, Troy, Assyria, Jews.

B.C. 1200	A.M. 2804,	Sicilians.
" 900	" 3104,	Carthaginians, Macedonians.
" 800	" 3204,	Romans, Persians.

"	600	"	3404,	Gauls.
"	300	"	3704	
"	100	"	3904,	Germans.

CITIES.

B.C.	1500	A.M.	2504,	Israelites pass Red Sea.
"	1252			City of Tyre built.
"	1233			Carthage built.
"	1200	"	2904,	Troy destroyed by the Greeks.
"	1182	"	2986,	The kingdom of the Latins begins.
"	996	"	3210,	Madrid.
"	884	"	3288,	Carthage—Laws of Lycurgus.
"	820	"	3224,	Nineveh taken.
"	790			Amos, the prophet, flourished.
"	753			Rome built.
"	732			Syracuse built.
"	722			Confucius's history of China begins.
721 B.C., Samaria taken. 713 B.C., Gela, in Sicily, founded. 696 B.C., Isaiah sawn asunder. 651 B.C., war between Romans and Sabines begins. 627 B. C., Jeremiah flourished. 641 B. C., Amon, King of Judah, slain. 623 B. C., Draco's laws established at Athens. 668 B. C., Josiah killed. 594 B. C., Laws of Solon. 593 B. C., Ezekiel, the prophet, flourished. 587 B. C., Jerusalem taken by Nebuchadnezzar. 572 B.C., Tyre taken by Nebuchadnezzar. 569 B.C., Daniel interpreted Nebuchadnezzar's dream. 566 B.C., the first census at Rome—84,700 citizens. 539 B.C., the Phoceans settle in Gaul and build Marseilles. 538 B.C., Cyrus takes Babylon. 527 B.C., a Public Library first founded at Athens. 515 B.C., the Temple of Jerusalem finished. 509 B.C., the Consular Government begins at Rome. 508 B.C., first alliance between Rome and Carthage. 493 B.C., Tribunes created at Rome. 487 B.C., Egypt rebels and revolts from the Persians. 451 B.C., the Decemvirs created at Rome. 430 B.C., the history of the Old Testament closes about this time. 429 B.C., Socrates, the philosopher, flourished. 389 B.C., Plato's first travels into Sicily. 372 B.C., Diogenes, the Cynic philosopher. 357 B.C., the second Sacred War begins. 332 B.C., Alexander takes Tyre. 323 B.C., Alexander dies. 300 B.C., Euclid of Alexandria, the mathematician. 284 B.C., the Septuagint translation of the Old Testament supposed to have been made—with which many of the Gentiles must have been familiar. 255 B.C., the fourth imperial dynasty of China begins. 235 B.C., Rome at peace with all nations. 213 B.C., all the records in China destroyed. 202 B.C., the fifth imperial dynasty of China begins. 192 B.C., the war of Antiochus the Great with the Romans begins. 165 B. C., Judas purified the Temple of Jerusalem. 163 B.C., the government of Judea under the Maccabees begins. 146 B.C., Carthage destroyed. 142 B.C., Simon, the high priest, takes the castle of Jerusalem, and repairs it. 135 B.C., the history of the Apocrypha ends. 116 B.C., the government of Egypt assumed by Cleopatra. 107 B.C., Cicero				

is born. 69 B.C., the Roman Capitol rebuilt. 46 B.C., the war of Africa. 19 B.C., Rome at the meridian of its glory. 8 B.C., Rome and its suburbs contain 4,233,000 citizens.

INVENTIONS, DISCOVERIES, AND OTHER REMARKABLE EVENTS.

2348 B.C., the deluge. 2257 B.C., the Tower of Babel is built. 2000 B.C., olive-oil, flour. 1900 B.C., sword, javelin. 1700 B.C., metal mirrors, silver money, letters. 1600 B.C., sailing by the stars. 1300 B.C., Thebes fortified and besieged. 1100 B.C., bricks, Pyramids. 1000 B.C., Solomon's Temple. 896 B.C., Elijah, the prophet, taken to heaven. 700 B.C., anchors. 558 B.C., sun-dials, multiplication-table. 300 B.C., aqueducts at Rome, electricity. 200 B.C., Chinese Wall. 190 B.C., Rome paved. 123 B.C., historical books of the Old Testament, Mosaic work, wax-painting.

The reader would be most amply rewarded, were he to consult more at large HASKELL'S CHRONOLOGICAL TABLE, along with STRAUSS' STREAM OF TIME, published by J. H. COLTON, New-York, a work of like character.

Were we now prepared, as we hope ere long to be, to present the reader with full, systematic, and distinct Codes, 1st, of all the precepts, commands, and prohibitions, which are of a GENERAL CHARACTER or of universal applicability, in all time, under all Dispensations, and for all peoples—those which necessarily result from the Natural, moral Law, written upon man's nature, of which the consciences of all men are the tongue—which are found in the Decalogue, and also among the civil, judicial, municipal, and special Codes of the Jews—written indeed for the first time, but as just, true, and important, before as since they were written. This class of precepts are found distributed through all the Old and New Testaments, and are no more for a Jew than for a Gentile, and no more for either or both than they were for those of all previous or succeeding time. Like the light for the eye, or the heat for vegetable perfection, this GENERAL LAW is common to all, and stands at the head of all Dispensations.

2d. Of all the SPECIAL PRECEPTS or commands, which may or may not be common to more than one dispensation, which may be given to a particular person or community, and for them only. This class of precepts is totally distinct from the former and can not innocently be claimed by any person, community, or dispensation, nor cited as a precedent by any others. Sometimes they compose a part of the things which distinguish one dispensation from another—the ritual and ceremonial precepts making up the balance.

3d. Of all that class of precepts or commands, denominated RITUAL and CEREMONIAL, which are the distinguishing features of a dispensation. None of these can be claimed by any other people than those to whom they are specifically directed. Neither the second nor the third class can, like the first, be placed at the head of all the Dispensations, for they partake not of the nature of the LAW of being—

the natural Law, but originated in, and proceeded from the WILL of Jehovah. They might, or might not have been ordained. Unlike the Natural, General Law, or precepts pertaining to it, these precepts are mutable, and they had a beginning. In these respects they are of a positive nature. They appear to-day, and disappear to-morrow, when the particular object of their presence is accomplished. Sometimes they are for this people, sometimes for that.

It is gratifying to see that many of the Gentile people, and sometimes their kings, openly acknowledged, as predicted, the superiority of these statutes, precepts, ordinances, judgments, etc., recorded in the Bible. And after the publication of the Septuagint, is it not more than probable that copies of it found their way into countries far distant from Judean lands, priests, synagogues, and temples, instructing the Gentiles into a knowledge of the truth? The arrogant and haughty Nebuchadnezzar and Darius were among this number. Even Roman soldiers were forced to exclaim: "Surely this was the Son of God!" Pilate's wife warned him to have nothing to do with this just person—Jesus.

Although the facilities of intercourse between different nations were more limited and difficult than they are now, yet it were foolish to contend that peoples of those times were unacquainted with the systems of religion embraced by each other.

The effects of the seventy years' captivity of the Jews in Babylon, and of the occurrences relating to the three Hebrew youths, were not without important instruction, whether contemplated by the streams of Babylon, or in more favored scenes, or more especially by the fiery furnace, at the head of one hundred and twenty presidents, or by the lion's den. No; the prophetic voices of Jeremiah, in Egypt; of Daniel and others, in Babylon, far, far away from their beloved Zion, once so beautiful and glorious, as to extort from the Queen of Sheba—"The half was not told me;" their warnings, prayers, and lamentations often made the ears of kings and people, wedded to other rites and ceremonies, if not altogether to other Deities, to tingle, till at length Nehemiah and his brethren were furnished, and sent by the conqueror of his age, to rebuild the walls of Jerusalem—amidst the opposition, the scoffs and jeers of the surrounding nations; and thus, while God was chastising the chosen people for their idolatry and desertion, He was spreading abroad a knowledge of himself, and thereby causing the wrath of man to praise him.

And who can say that all the Republican features of the valiant Romans were not derived from the Jewish magistracy, founded upon the Jethroic principle of court or judicial arbitrations? True, God had consented to the kingship, as was common in other nations, but not without seasonable and stern remonstrance. That was not the form of government instituted by himself and reenacted by Christ, Matt. 18, and commended by Paul, 1 Cor. 6. Thus, while God was training a people in Judea for himself, He was teaching very many out of it.

The Patriarchal and Jewish Dispensations, of which we have last spoken, and of which we are now about taking leave, spread over a

period, the former of 4000 years, and the latter, as before stated, of about 1500. During all this period, two distinct classes of people have existed and performed a conspicuous part; namely, the good and the bad—the children of God and the children of the devil; call them, if you please, God's church or party, and the devil's church or party. Neither of these two parties, in either of these dispensations, has had a visible organization; consequently, neither party has had distinctive offices, nor privileged persons to fill them. Each one of a party was on an equality of service, under their respective leaders, to whom alone they were responsible for the right improvement of the talents committed to them. This has been more apparent in the history of the former than of the latter, which at first view might seem to have a visible organization. That the Jews had an organization, none will deny. But it was not one in which but one of the classes mentioned found a place, to the entire exclusion of all of the other class.

The Jewish organization was one commencing in an individual: but it was to comprehend his entire posterity, and none others except proselytes. And these Jews were not to intermarry with other nations. Consequently we soon find a numerous, powerful, and prosperous nation included in this organization—this Church of God, or chosen people, the bad as well as the good. And this organization had respect to the civil and judicial polity of this people, as well as their religious. This organization, in fact, was not one respecting character, but of *choice*, a whole people, a union of Church and State, for purposes intended, many of which were published.

All along, during these four thousand years, the two parties have been seen and known as individuals, but never as an organized body.

During all this period God has been the Law-giver. Few men of any age have denied this in words, or arrogated the right as inherent in, or delegated to man. But all the good have acknowledged God's right, and awarded to him the privilege.

Nor have we found among the good a privileged class of preachers, teachers, etc., called and licensed by man, either in a public or a private manner. And if there is an instance in which God has forbidden any one of his friends to preach righteousness and truth, it has entirely escaped our notice.

There were different works to be performed in the Jewish polity, which called for different offices and different individuals to fill them; each and all of which were most distinctly pointed out by God himself. Man was neither consulted nor allowed to act in the matter.

Some have erroneously contended, that with the end of the Jewish Dispensation, was also the abrogation of the Jewish rituals and ceremonies not only, but of all the precepts of the Old Testament, and the Book itself, so far as subsequent peoples and nations are concerned.

Well, suppose it were so; that, as we shall soon see, did not leave man—the entire race—without Law. Law existed before there was a precept either in earth, heaven, or hell; and it will exist—abrogation or not, from any source, to the contrary notwithstanding. Deity

himself, neither abrogates nor annihilates any thing pertaining to himself, or the natural Law—the Law or constitution of being. But we shall see that Christ in setting up his kingdom, anticipated the objections of his enemies respecting them, without an effort. Be it remembered, when the world is without Law, it will cease to exist—when man is without preceptive obligation, he will cease to be man, or angel. Law is a part of his nature, mental, moral, and physical. God, in person, introduced these two dispensations, and the last with most awful displays of his power and glory.

WHAT THE BIBLE SAYS OF ITS AUTHORS.

We are unwilling to proceed further, before the reader's mind is directed to some other things which the Bible says of its authors; consequently shall avail ourselves somewhat of the services of others for this purpose.

THE FATHER; I AM THAT I AM.

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, what is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. And He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”—Ex. 3: 13, 14.

As if He had answered to the interrogatory of Moses: Why, I can neither tell you nor any body else, so that you can know fully who and what I am: but this much you can say: The Being who sent me, gave me the words, I AM.

Now, if you want to know more about him, add to these two words any good thing which you need for this world, or the world to come, and you will know. For example:

Do you want life, here and hereafter? He answers, I AM LIFE.

And so of Light, Wisdom, Health, Riches, Sanctification, etc., etc.; He answers, I *am* durable riches, etc.

Do you want to know who is God? *I am* God. Who is the Creator, Redeemer, Sanctifier, Saviour, Governor, Ruler, Judge? You only need to write, I AM THAT I AM. I am all that. I am the all-wise, all-holy, just, and good. The Omnipotent, Omniscient, Independent, Self-existent—the Eternal. Yes, all that, and a thousand times more of all good than you can conceive. I AM; yes, THAT I AM.

Since writing the above, I have seen a paraphrase on this name by Bishop Beveridge, which we copy below.

I AM. God doth not say, *I am* their light, their guide, their strength, their tower, but only I AM. He sets, as it were, his hand to a blank, that his people may write under it what they please that is good for them. As if He should say: Are they weak? *I am* strength. Are they poor? *I am* riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and

power: *I am* justice and mercy: *I am* grace and goodness: *I am* glory, beauty, holiness, eminency, supereminency, perfection, all-sufficiency, eternity! Jehovah *I am*. Whatsoever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy, whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that *I am*.

THE NAMES OF GOD.

God is a Spirit. Is declared to be Light, Love, Invisible, Unsearchable, Incorruptible, Eternal, Immortal, Omnipotent, Omniscient, Omnipresent, Immutable, Only-wise, Glorious, Most High, Perfect, Holy, Just, True, Upright, Righteous, Good, Great, Gracious, Faithful, Merciful, Long-suffering, Jealous, Compassionate, a consuming fire. None beside him. None before him. None like to him. None good but He. Fills heaven and earth. Should be worshipped in spirit and in truth. (Text Book and Treasury, published by Sheldon, Blakeman & Co., New-York.)

METAPHORS RELATING TO DEITY.

Below are some of the metaphors relating to Deity: such as, Locality, Motion, Vehicles, Dwelling, (in Heaven,) In the Temple, Dwells with Men, In Man, (Human Parts,) Face, Eyes, Nostrils, Mouth, Lips, Tongue, Breath, Shoulders, Hand and Arm, Back, Feet, (Human Actions,) Voice, (Voice,) Dreadful, Laughter, Sleep, Appeareth, Appearance described, Glory, Human Form, (as) Hidden. (Matthew Talbot.

CONCERNING GOD: HIS NATURE, ATTRIBUTES, AND WORKS.

That which may be known of God is manifest: *for* the heavens declare the glory of God, and the firmament sheweth his handy-work. So that we are without excuse, *if* by the things that are made, *we do not* clearly *perceive and* understand his eternal power and Godhead.

The Lord is *also* known by the judgment which he executeth.

But the Scriptures having given us a plainer and fuller account of the Divine Being, than the reason of man can discover of itself, the best and easiest way of coming to the right knowledge of God is by his word.

From whence we learn,

That He is the maker, preserver, and governor of all things; that He is a being every way perfect; the only God; who hath none other like him; and who is greater and more excellent than all other beings; that He is a Spirit, eternal and unchangeable; and fills all places by his presence; that his happiness, knowledge, wisdom, and power, are infinite; that He is perfectly good and gracious, righteous and just, true and faithful, pure and holy, and that after all we can do or know of him, He is incomprehensible.

GOD IS THE CREATOR, MAKER, AND FORMER OF ALL THINGS.

By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.

He made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein. As for the world, and the fullness thereof, and all things that come forth of it, He hath founded them.

He formed the light, and created darkness, the day is his, and the night also is his; He hath prepared the light and the sun; *and* by his Spirit He hath garnished the heavens.

He gave the sun for a light by day, and ordained the moon and the stars for a light by night.

He hath made summer and winter; the north and the south; He hath created them.

The Lord hath founded the earth, and hung it upon nothing.

He created it not in vain; He formed it to be inhabited.

He shut up the sea with doors, and said, hitherto shalt thou come, but no farther; and here shall thy proud waves be staid.

He formeth the mountains, and createth the wind.

God made every living creature, beast, and cattle, and creeping thing of the earth; every winged fowl and moving creature which the waters bring forth; and every plant of the field before it was in the earth, and every herb of the field before it grew.

God created man; male and female created He them. Thou, O Lord! art our Father, and we are all the work of thy hand. We are the clay, and thou our potter. Thy hands have made us and fashioned us. Thou hast clothed us with skin and flesh, and hast fenced us with bones and sinews. Thine eyes did see our substance, yet being unperfect, and in thy book were all our members written, which in continuance were fashioned, when as yet there was none of them.

The Lord hath formed the spirit of man within him, He hath made us this soul.

He made of one blood all nations of men, for to dwell on all the face of the earth.

The Lord He is God, it is He that hath made us, and not we ourselves; we are his people and the sheep of his pasture.

He hath created us for his glory; He hath formed us for himself, *that* we should show forth his praise.

By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

He spake, and they were made; He commanded, and they were created. He said, Let them be, and it was so.

The Lord hath made all things for himself; and for his pleasure they are and were created. For of him, and through him, and to him, are all things.

Why *then* hath the fool said in his heart, There is no God? Understand, ye brutish among the people, and ye fools, when will ye be wise? Shall the work say of him that made it, He made me not?

Every house is builded by some man, but He that built all things is God.

GOD IS THE PRESERVER OF ALL THINGS.

By him all things consist.

He preserveth *and* upholdeth all things by the word of his power; *and* they continue this day according to his ordinances.

The Lord hath established the heavens *and* the earth, and they abide.

He hath compassed the waters with bounds until the day and night come to an end; He bindeth the floods from overflowing.

And because He hath said it; therefore, while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

With thee, O Lord! is the fountain of life. Thou preservest man and beast. Thou givest food to all flesh; in whose hand is the soul of every living thing, and the breath of all mankind.

And God blessed every living creature, and said unto them, Be fruitful and multiply. He said also to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

The Lord, *He is* the preserver of men.

In him we live and move, and have our being.

He holdeth our soul in life; *and* He will be our guide, even unto death.

My defense is of God. The Lord is my keeper. I laid me down and slept; I awaked, for the Lord sustained me; the Lord shall preserve my going out and my coming in.

He is with me, and will keep me in all places whither I go, and give me bread to eat, and raiment to put on. *For* by him have I been holden up from the womb; He hath fed me all my life long.

Thou, Lord, only makest me dwell in safety, *and* thy visitation preserveth my spirit.

GOD IS THE SUPREME LORD, DISPOSER, AND GOVERNOR OF ALL THINGS.

The most high God is the possessor of heaven and earth. All that is in the heaven and in the earth is his. The world is his, and the fullness thereof.

God is the judge of all, *and* He reigneth over all. Thine is the kingdom, O Lord! and thou art exalted as head above all. All things serve thee.

Whatsoever the Lord pleaseth, that doth He in heaven and in earth, in the seas, and in all deep places.

He hath appointed the ordinances of heaven and earth; and He doth according to his will in the army of heaven, and among the inhabitants of the earth.

The counsel of the Lord, that shall stand, and He will do all his pleasure.

All angels, and authorities, and powers, are subject to him; *and* his angels do his commandments, hearkening unto the voice of his words.

The sun, and the moon, and the stars, even all the host of heaven, the Lord hath divided unto all nations under the whole heaven.

He appointed the moon for seasons, *and* the sun knoweth his going down.

He commandeth the sun, and it riseth not, and he sealeth up the stars. He turneth the shadow of death into the morning, and maketh the day dark with night.

God thundereth marvellously with his voice; He directeth the sound of it under the whole heaven, and his lightning unto the ends of the earth.

He causeth the vapors to ascend; He maketh lightnings with rain, and bringeth forth the wind out of his treasures.

He saith to the snow, Be thou on the earth; He calleth for the waters of the sea, and poureth them out upon the face of the earth.

By the breath of God frost is given, and the breadth of the waters is straitened.

Fire and hail, snow and vapor, wind and storm fulfill his word. He turneth them round about by his counsels, that they may do whatsoever He commandeth them, upon the face of the world in the earth; He causeth them to come, whether for correction or mercy.

The Lord giveth rain, both the former and the latter rain in his season, that men may gather in their corn, their wine, and their oil; He *also* shutteth up the heaven, that there be no rain, and that the land yield not her fruit.

He visiteth the earth, and blesseth the springing thereof; He reneweth the face of the earth, and crowneth the year with his goodness; so that the pastures are clothed with flocks, and the valleys are covered over with corn.

He causeth the grass to grow for the cattle, and herb for the service of man, that He may bring forth food out of the earth.

He turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.

The Lord is the God of all flesh *and* of the spirits of all flesh; all *his living creatures*, both small and great beasts; and things creeping innumerable, wait upon him, that He may give them their meat in due season. That *which* He giveth them they gather; He openeth his hand, *and* they are filled with good. *When* He hideth his face,

they are troubled; *when* He taketh away their breath, they die and return to their dust.

He feedeth the fowls of the air, and not a sparrow falleth to the ground without him.

The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

He is the governor among the nations; God ruleth unto the ends of the earth.

The Lord is our judge; the Lord is our law-giver; the Lord is our king.

When the Most High separated the sons of *Adam*, He divided to the nations their inheritance, and set the bounds of the people.

He appointed the ancient people, and the things that are coming, and shall come.

The Lord increaseth the nations, and destroyeth them; He enlargeth the nations, and straiteneth them again; and at what instant He speaketh concerning a nation or a kingdom, to build, and to plant it, *or* to pluck up, and pull down, and to destroy it, *it shall be done*.

He changeth the times and the seasons; He removeth kings, and setteth up kings; God, the judge, putteth down one, and setteth up another.

By him kings reign, and princes decree justice, even all the judges of the earth.

From him cometh every good and every perfect gift; neither is there any evil in the *world*, and the Lord hath not done it.

He killeth, and He maketh alive; He woundeth, and He healeth; He bringeth down to the grave, and He bringeth up. Unto God the Lord belong the issues from death. If He gather unto himself the spirit of man and his breath, all flesh shall perish together, and man shall turn again unto dust.

The preparations of the heart in man, and the answer of the tongue is from the Lord. He giveth wisdom to the wise, and knowledge to them that know understanding; *and when* it so seemeth good in his sight, He hideth things from the wise and prudent, and revealeth them unto babes.

The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up. Riches and honor come of him; and in his hand it is to make great, and to give strength unto all. He raiseth the poor out of the dust, *and* maketh the barren woman to be a joyful mother of children.

The race is not *always* to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; for who knoweth not in all these, that the hand of the Lord hath wrought this?

The horse is prepared against the day of battle, but safety is of the Lord; *for* He delivereth and rescueth; He maketh wars to cease, and restraineth the wrath of man.

The lot *also* is cast into the lap, but the whole disposing thereof is of the Lord; in whose hand our breath is, and whose are all our ways.

We have heard with our ears, O God! our fathers have told us, what works thou didst in their days in the times of old.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God hath caused righteousness and praise to spring forth before all nations.

The whole earth is full of his glory *and* riches; *and* they that go down to the sea in ships, these see the works of the Lord, and his wonders in the deep.

The Lord is king forever and ever, *and* his dominion is an everlasting dominion.

He ruleth by his power forever; let not the rebellious exalt themselves.

He is the blessed and only potentate; the King of kings, and Lord of lords; the one law-giver, who is able to save and to destroy.

Who hath given him a charge over the earth? Or who hath disposed the whole world? Who teacheth like him? Or who hath enjoined him his way? He worketh all things after the counsel of his own will; and He giveth not account of any of his matters.

THE PERFECTION OF GOD,

In General.

Our Father which is in heaven, is perfect.

Thine, O Lord! is the greatness, and the power, and the glory, and the victory, and the majesty. Thou art very great, thou art clothed with honor and majesty.

The heaven is thy throne, and the earth is thy footstool; thy name is excellent, and thy glory is above the earth and heaven.

The Lord of hosts He is the king of glory; honor and majesty are before him; strength and beauty are in his sanctuary.

The Lord is great in counsel, and mighty in word; the Lord hath done excellent things; his work is honorable and glorious.

The work of the Lord is perfect; for all his ways are judgment.

The law of the Lord is perfect; *and* all his precepts concerning all things are right.

The glory of the Lord shall endure forever.

Who can make known to the sons of men the glorious majesty of his kingdom, and the greatness of his excellency?

Blessed be thy glorious name, O Lord! which is exalted above all blessing and praise.

HE IS THE ONLY GOD,

Compared with other Beings.

God is one; the Lord is the true God, He is God alone. The Lord our God is one Lord.

The Lord He is God, in heaven above and upon the earth beneath; there is none else.

The Lord He is God; there is none else besides him; before him there was no God formed, neither shall there be after him.

Though there be that are called gods, whether in heaven or in earth; yet to us there is but one God, the Father, of whom are all things, and we in him.

All the gods of the people are idols, which by nature are no gods. They can not do evil, neither also is it in them to do good. *For* we know that an idol is nothing in the world; *and that* a graven image is profitable for nothing; and that there is none other God but one.

THERE IS NONE LIKE HIM.

Who is like unto thee, O Lord? Who is like thee, glorious in holiness, fearful in praises, doing wonders?

To whom shall we liken God? Or what likeness shall we compare unto him? Or to whom shall He be equal?

Who in the heavens can be compared unto the Lord? who among the sons of the mighty can be likened unto him?

Thou art great, O Lord God! there is none like thee; neither are there any works like unto thy works.

Among the gods, there is none like unto thee, O Lord! there is no God like thee in heaven above, or on earth beneath.

There is none like thee in all the earth; among all the wise men of the nations, and in all their kingdoms, there is none like unto thee, O King of nations!

God is not (as the wicked think) altogether such an one as ourselves; for his ways are not our ways, nor his thoughts our thoughts; but as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts.

Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art of man's device.

HE IS GREATER THAN ALL THINGS.

Who is so great a God as our God?

Thou, whose name alone is Jehovah, art the most high over all the earth.

The Lord our God is God of gods, and Lord of lords.

He is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

The Lord is greater than all gods, *and* He is to be feared above all gods; for all the gods of the nations are idols; but the Lord made the heavens.

God is greater than man. It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers.

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; all the inhabitants of the earth are

reputed as nothing before him; and they are counted to him less than nothing, and vanity.

Who hath first given to him, and it shall be recompensed to him again?

GOD IS A SPIRIT.

God is a Spirit.

He is invisible; whom no man hath seen, nor can see at any time; neither hath *any man* heard his voice at any time, or seen his shape.

ETERNAL.

The Lord He is the eternal God, who liveth forever and ever.

Before the day was, before the mountains were brought forth, or ever He had formed the earth and the world, even from everlasting to everlasting, He is God.

He is the first and the last; He is alpha and omega, the beginning and the ending; which is, and which was, and which is to come.

His goings forth have been from of old, from everlasting; *and* his years are throughout all generations.

He is the living God, and steadfast forever.

He is the immortal and everlasting King; *and* his throne remaineth from generation to generation.

He only hath immortality.

The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens; but the Lord shall endure forever.

His days are not as the days of man; neither can the number of his years be searched out.

One day is with the Lord as a thousand years, and a thousand years as one day.

UNCHANGEABLE.

God is the same yesterday, to-day, and forever.

He is the incorruptible God; with whom is no variableness, neither shadow of turning.

Thus saith the Lord of hosts: I am the Lord, I change not; I Am that I Am; this is my name forever, and this is my memorial unto all generations.

There are *indeed* diversities of operations; but it is the same God which worketh all in all; whose counsel standeth forever, and the thoughts of his heart to all generations.

Whatsoever God doth, it shall be forever; nothing can be put to it, nor any thing taken from it; and God doth it that men should fear before him.

The earth and the heaven shall perish; but thou, O Lord! remainest. They all shall wax old, as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall have no end.

PRESENT EVERYWHERE.

He filleth all in all.

The heaven, and heaven of heavens can not contain thee, O God!

Whither shall I go from thy Spirit, O Lord! Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.

Can it be said of the Lord, that He is God of the hills, but He is not God of the valleys?

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

THE HAPPINESS OF GOD.

He is the blessed God, who is forever happy.

In his presence is fullness of joy, and at his right hand there are pleasures for evermore.

Can a man be profitable unto God? Or is it gain to him that thou makest thy way perfect? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man; *but* if thou sinnest, what dost thou against him? Or if thy transgressions be multiplied, what dost thou unto him? *And* if thou be righteous, what givest thou him? Or what receiveth He of thy hand?

Thy goodness extendeth not to him.

HIS KNOWLEDGE.

The Lord is a God of knowledge *and* judgment.

He is perfect in knowledge, *and* knoweth all things; his understanding is infinite.

God is light, and in him is no darkness at all.

The Spirit of God knoweth the deep things of God.

Known unto God are all his works from the beginning of the world; neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

He looketh to the ends of the earth, and seeth under the whole heaven. The eyes of the Lord are in every place, beholding the evil and the good.

Hell and destruction are before the Lord; He seeth in secret; *and* the darkness hideth not from him.

He declareth the former things, *and* He showeth things which must be hereafter; He declareth the end from the beginning, and from ancient times the things that are not yet done. He revealeth secrets, and maketh known what shall be in the latter days. Times are not hidden from the Almighty.

Behold, saith the Lord, the former things are come to pass, and new things do I declare. Before they spring forth, I tell you of them.

Interpretations belong to God.

The Lord beholdeth all the sons of men; from the place of his habitation He looketh upon all the inhabitants of the earth; *He* considereth all their works.

The eyes of the Lord are always upon *us*, from the beginning of the year even unto the end of the year.

The Lord hearkeneth and heareth, and a book of remembrance is written before him.

He knoweth our down-sitting and our up-rising: He compasseth our path; He counteth all our steps; He is acquainted with all our ways; *and* when we enter into our closet, and shut our door, He seeth us.

By him are actions weighed; He pondereth all our goings; neither is there a word in our tongues but He knoweth it altogether.

The Lord knoweth the hearts of all men; He searcheth all hearts; and understandeth all the imaginations of the thoughts; He knoweth the things that come into our mind, every one of them; and no thought can be withholden from him.

He discerneth the thoughts and intents of the heart; He understandeth our thoughts afar off.

Thou, even thou only, O God! knowest the hearts of all the children of men.

Thus saith the Lord, *concerning idols*: let them show us what shall happen; let them show the former things, what they be, or declare us things for to come; let them show the things that are to come hereafter, that we may know that they are gods; yea, there is none that showeth; yea, there is none that declareth; yea, there is none that heareth their words.

Wherefore doth the wicked condemn God, *and* say *thus* in his heart? How doth God know? Is there knowledge in the Most High? Can He judge through the dark cloud? The Lord shall not see, neither shall God regard us; *or why doth he say*: God hath forgotten, He hideth his face, He will never see it? For surely the Lord beholdeth mischief and spite to requite it; *and whoever* committeth villainy *or* adultery, *or* speaketh lying words in my name, even I know, and am a witness, saith the Lord.

The Lord knoweth the manifold transgressions *of the wicked*, and their mighty sins; He will never forget any of their works; for his eyes are upon the ways of man, *and* there is no darkness or shadow of death, where the workers of iniquity may hide themselves.

Shall the thing framed say of him that framed it, He hath no understanding? He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall not He know?

God hath not eyes of flesh. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Neither is his ear heavy, that it can not hear.
Shall any teach God knowledge?

HIS WISDOM.

God is wise in heart; his thoughts are very deep. He is mighty in wisdom; He is wonderful in counsel, and excellent in working.

The Lord possessed wisdom in the beginning of his way, before his works of old; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.

The Lord by wisdom hath founded the earth; by understanding hath He established the heavens; by his knowledge the depths are broken up, and the clouds drop down the dew; He hath established the world by his wisdom, and hath stretched out the heavens by his discretion. O Lord! how manifold are thy works! in wisdom hast thou made them all.

And God saw every thing that He had made, and behold it was very good. He hath made every thing beautiful in his time.

He is the only wise God.

Who hath known the mind of the Lord? Or who hath been his counsellor? Who hath directed the Spirit of the Lord? Or being his counsellor, hath taught him? With whom took He counsel? Who instructed him, and taught him knowledge, and showed to him the way of understanding?

Where shall wisdom be found, and where is the place of understanding? The depth saith, it is not in me; and the sea saith, it is not with me; it can not be gotten for gold, neither shall silver be weighed for the price thereof. Whence then cometh wisdom, seeing it is hid from the eyes of all living? God understandeth the way thereof, and He knoweth the place thereof.

Behold, He putteth no trust in his servants; and his angels He chargeth with folly.

The Lord knoweth the thoughts of the wise, that they are vain; for the wisdom of this world is foolishness with God.

There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand. *For* there is no wisdom, nor understanding, nor counsel against the Lord, who taketh the wise in their own craftiness, turneth them backward, and maketh their knowledge foolish.

He respecteth not any that are wise of heart; because the foolishness of God is wiser than men; *and* He chooseth the foolish things of this world to confound the wise, that no flesh should glory in his presence.

Who hath put wisdom in the inward parts? Or who hath given understanding to the heart? God giveth wisdom to the wise, and knowledge to them that know understanding.

HIS POWER.

Power belongeth unto God. He is Almighty, *and* can do every thing.

The Lord God Omnipotent reigneth; *and* in the Lord Jehovah is everlasting strength.

When his word goeth forth out of his mouth, it shall not return unto him void, but it shall accomplish that which He pleaseth; and it shall prosper in the thing whereto He sendeth it. As He hath thought, so shall it come to pass; and as He hath purposed, so shall it stand, and what his soul desireth, even that He doeth.

He worketh signs and wonders in heaven and in earth; and He calleth those things that be not as though they were. How great are his signs, and how mighty are his wonders.

God hath power to help and to cast down, to save and to destroy; *and* He is able to do exceeding abundantly above all that we ask or think; for He is strong that executeth his word, *and* He is able even to subdue all things unto himself.

There is nothing too hard for the Lord. There is no restraint to the Lord, to save by many or by few, or with them that have no power. *For* He saveth not with sword and spear; *and* his strength is made perfect in weakness.

Hast thou not known? Hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary?

He neither slumbereth nor sleepeth; neither is his hand waxed short that it can not save.

Thus saith the Lord thy Redeemer, and He that formed thee from the womb: I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; I, even I am He, and there is no God with me.

He alone doth great wonders. He alone doth wondrous things.

The Lord is mighty in strength, excellent in power, who is like unto him?

What God is there in heaven or in earth, that can do according to his works, and according to his might?

Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not thou He, O Lord our God! who hast made all these things?

As for our Redeemer, the Lord of hosts is his name. He is the God of forces, mighty to save; *and* there is no other god that can deliver after this sort.

The Lord will work, and who shall let it? Who will say unto him, what dost thou? He is in one mind, and who can turn him? The Lord hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back? Behold, he taketh away, who can hinder him? *And* who can make that straight which He hath made crooked?

Who is he that saith, and it cometh to pass, when the Lord commandeth not? When He giveth quietness, who then can make trouble? And when He hideth his face, who then can behold him, whether it be done against a nation or against a man only?

Who is able to stand before him? Who may stand in his sight, when He is once angry? Who hath hardened himself against him,

and hath prospered? In his hand is power and might, so that none is able to withstand him; neither is there any that can deliver out of his hand.

The things which are impossible with men are possible with God; *for* the weakness of God is stronger than men; *and* those that walk in pride, He is able to abase.

Why *then* doth thy heart carry thee away, that thou turnest thy spirit against God? Hast thou an arm like God? or canst thou thunder with a voice like him? Can thine heart endure, or can thy hands be strong in the days that He shall deal with thee? Deck thyself now with majesty and excellency, and array thyself with glory and beauty; cast abroad the rage of thy wrath; behold every one that is proud, and bring him low, and tread down the wicked in their place; then will I also confess unto thee, that thine own right hand can save thee.

God giveth strength and power unto his people, *and in all trials and difficulties* his grace is sufficient for *us*.

He giveth power to the faithful, and to them that have no might he increaseth strength.

THE GOODNESS OF GOD,

In General.

The Lord is good, and doth good.

He is good to all, and his tender mercies are over all his works.

He is the Lord, which exerciseth loving-kindness. The earth is full of the goodness of the Lord.

God is love. *He is* the God of peace, the father of mercies, and the God of all comfort *and* consolation.

The goodness of God endureth continually.

There is none good but one, that is God.

Every good and every perfect gift is from above, and cometh down from the Father of lights.

He openeth his hand, and satisfieth the desire of every living thing; *but his* delights are with the sons of men; who giveth us richly all things to enjoy.

God is the Father of *us* all; we are *all* his people; and of his fullness have we all received.

Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also.

He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. He is kind unto the unthankful and to the evil.

He is *our* shield, and *our* exceeding great reward; He is our refuge and strength; He hath done great things for us.

He hath shown *us* the path of life; *and* He inclineth our hearts unto him, to walk in his ways.

He is the Lord our God, which teacheth us to profit, which leadeth us by the way that we should go.

Salvation belongeth unto the Lord; *and* He is a very present help in trouble.

He is a Father of the fatherless, and a Judge of the widows. He hath prepared of his goodness for the poor.

He delivereth the poor and needy, and him that hath no helper. He is a strength to him in his distress, a refuge from the storm, a shadow from the heat.

Herein is the love of God *to man* perfected, *that* He spared not his own Son, but delivered him up for us all; who will have all men to be saved, and to come unto the knowledge of the truth.

Blessed be the Lord, who daily loadeth us with benefits.

God giveth to all men liberally, and upbraideth not.

Behold God is mighty, and despiseth not any.

I will be gracious, saith the Lord, to whom I will be gracious; and will show mercy on whom I will show mercy.

The Goodness of God to the Righteous.

The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him. He withdraweth not his eyes from the righteous.

He preventeth *them* with the blessings of goodness; and no good thing will be withhold from them that walk uprightly.

If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures; their soul shall be at ease.

Thou, Lord, wilt bless the righteous, *and* with favor wilt thou compass him as with a shield.

The Lord taketh pleasure in them that fear him, *and* such as are upright in their way are his delight.

He will fulfill the desire of them that fear him.

God giveth to a man that is good in his sight wisdom, and knowledge, and joy; *and* him shall He teach in the way that he shall choose.

The secret of the Lord is with them that fear him, and He will show them his covenant.

He will give them one heart and one way, that they may fear him forever, for the good of them, and of their children after them.

All the paths of the Lord are mercy and truth, unto such as keep his covenant.

The Lord shall open unto *them* his good treasure, and bless all the work of their hand.

How great is thy goodness, O Lord! which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them from the pride of man; thou shalt keep them from the strife of tongues.

The salvation of the righteous is of the Lord; He is their strength in the time of trouble. He shall deliver them in six troubles, and in seven there shall no evil touch them. In famine He shall redeem them from death, and in war from the power of the sword.

He shall deliver them from the wicked.

The name of the Lord is a strong tower; the righteous runneth into it, and is safe.

The steps of a good man are ordered by the Lord; though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Many times He withholdeth *them* from sinning against him. *And when the wicked have thought evil against them*, God meaneth it for good.

When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

The Lord forsaketh not his saints, *neither* will He leave *them* destitute of his mercy and truth. None of them that trust in him shall be desolate.

The Goodness of God to the Wicked; styled Mercy.

The Lord is plenteous and rich in mercy; the Lord is very pitiful and of tender mercy.

The mercy of the Lord is everlasting, *and* his compassions fail not.

The Lord is long-suffering, full of compassion, slow to anger, and not willing that any should perish, but that all should come to repentance.

Good and upright is the Lord; therefore will He teach sinners in the way.

He waiteth that He may be gracious, *saying to the children of men*: Will ye not be made clean? When shall it once be?

He draweth them with cords of a man, with bands of love,

Fury is not in him; *but* He deferreth his anger, and refraineth the transgressor, that He cut him not off.

He endureth with much long-suffering the vessels of wrath fitted to destruction.

Though He cause grief, yet will He have compassion according to the multitude of his mercies; for He doth not afflict willingly, nor grieve the children of men.

As a man chasteneth his son, so the Lord our God chasteneth *us*, that He may humble us and prove us to do us good at our latter end.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live.

Many a time *hath* He turned his anger away, and did not stir up all his wrath; *and* in wrath He *oftentimes* remembereth mercy.

His anger endureth but a moment, and in his favor is life. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord.

He will not always chide; He retaineth not his anger forever, because He delighteth in mercy; for He knoweth our frame; He remembereth that we are but dust.

It is of the Lord's mercies that we are not consumed; *because* He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

God exacteth of *us* less than *our* iniquity deserveth.

Thou, Lord, art good, and ready to forgive.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.

The Lord is merciful and gracious, forgiving iniquity, and transgression, and sin. There is forgiveness with him, that He may be feared.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.

He will not turn away his face from them that return unto him; *but* He will turn again and have compassion upon them; He will subdue their iniquities, and He will cast all their sins into the depths of the sea.

Who can forgive sin but God alone?

Who is a God like unto thee, *O Lord!* that pardoneth iniquity, and passeth by transgression?

HIS JUSTICE.

The Lord is righteous. *He is* a just God. He loveth righteousness; *and* exerciseth judgment in the earth.

He is excellent in judgment, and in plenty of justice.

The statutes of the Lord are right. Just and true are his ways. *And* we are sure that the judgment of God is according to truth.

The Lord our God is righteous in all his works which He doth.

Thy righteousness, *O Lord!* is an everlasting righteousness, and thy Law is the truth; every one of thy righteous judgments endureth forever.

Righteous is the Lord, and upright are his judgments. For the work of a man shall he render unto him, and cause every man to find according to his ways.

Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; but he that doth wrong, shall receive for the wrong he hath done; *for* God will render to every man according to his deeds. And according to their deserts will He judge them; condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness; so that men shall say: Verily there is a reward for the righteous; verily He is a God that judgeth in the earth.

Though there be *often* one event to the righteous and to the wicked; *though* the tabernacles of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly; behold the day cometh, when ye shall discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know, that it shall be well with them that fear God; but it shall not be well with the wicked, because He feareth not before God.

God hath appointed a day, in the which He will judge the world in righteousness ; and minister judgment unto the people in uprightness.

To me (saith the Lord) belongeth vengeance and recompense ; I will render vengeance to mine enemies, and reward them that hate me.

The Lord our God is a consuming fire, even a jealous God. His power and his wrath is against all them that forsake him ; and though hand join in hand, the wicked shall not be unpunished.

Wherefore *then* do the wicked contemn God, and say in their heart, the Lord will not require it ? He knoweth vain men ; He seeth wickedness also. Will He then not consider it ? He will not at all acquit the wicked ; He will by no means clear the guilty.

He will not be slack to him that hateth him ; He will repay him to his face.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a nation, marvel not at the matter, for He that is higher than the highest regardeth, and there be higher than they.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

The servant which knew his Lord's will, and did not according to it, shall be beaten with many stripes ; but he that knew it not, and did things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required.

It shall be more tolerable in the day of judgment *for some than for others* ; and they that have been more corrupted in all their ways than others, shall receive greater damnation.

What shall we say *then* ? Is God unrighteous that taketh vengeance ? God forbid ; for then how shall God judge the world ? Surely God will not do wickedly, neither will the Almighty pervert judgment.

He is just in all that is brought upon us. He will not lay upon man more than right, that he should enter into judgment with God.

That be far from him, to slay the righteous with the wicked ; and that the righteous should be as the wicked, that be far from him. Shall not the judge of all the earth do right ?

Is it good that He should oppress and shine upon the counsel of the wicked ? *God forbid.*

There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. He regardeth not persons, nor taketh reward.

He accepteth not the persons of princes, nor regardeth the rich more than the poor : for they are all the work of his hands.

God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. And if He maketh them that have wrought but one hour, equal to those which have borne the burden and heat of the day, is it not lawful for him to do what He will with his own ?

Shall mortal man be more just than God? Is not my way equal, saith the Lord? Are not your ways unequal? Wilt thou disannul my judgment? Wilt thou condemn me, that thou mayest be righteous?

If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?

HIS TRUTH AND FAITHFULNESS.

God is true. He is the God of truth.

Just and true are thy ways, thou King of saints.

His words are true, and his counsels are faithfulness and truth. The word that He shall speak shall come to pass; He will say the word, and will perform it.

He is the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments.

He is faithful who has promised; for all his promises are yea and amen.

He keepeth truth forever. He hath remembereth the word which He commanded to a thousand generations. Thy word, O Lord! is true from the beginning; and thy truth endureth forever. Forever, O Lord! thy word is settled in heaven; and thy faithfulness is unto all generations.

The Lord hath done that which He hath devised; He hath fulfilled his word that He had commanded in the days of old; there failed not aught of any good thing which the Lord had spoken; all came to pass.

Heaven and earth shall pass away, but *his* words shall not pass away, neither shall there fail one word of all his good promise.

He also is wise, and will bring evil, and will not call back his words.

His covenant will He not break, nor alter the thing that is gone out of his lips.

Our labor shall not be in vain in the Lord, for He hath said, I will never leave thee, nor forsake thee.

The Lord is not slack concerning his promise, as some men count slackness.

God is not a man, that He should lie; neither the son of man, that He should repent. Let God be true, but every man a liar.

If we believe not, yet He abideth faithful; He can not deny himself. It is impossible for God to lie.

Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? I have spoken, (saith the Lord,) I will also bring it to pass; I have purposed it, I will also do it; I will not repent; neither will I turn back from it.

HIS HOLINESS.

The Lord our God is holy. He is the Lord our holy one. Holy, holy, holy is the Lord of hosts.

God is pure, and every word of God is pure.

Holy and reverend is his name.

The Lord is righteous in all his ways, and holy in all his works.

The law of *God* is holy; and his commandments are holy, and just, and good.

Thou only, O Lord! art holy.

There is none holy as the Lord. Who is like unto thee, O Lord! glorious in holiness.

Behold, He putteth no trust in his saints: yea, the heavens are not clean in his sight.

Far be it from God, that He should do wickedness, and from the Almighty, that He should commit iniquity. God can not be tempted with evil, neither tempteth He any man.

Why say ye, every one that doth evil is good in the sight of the Lord, and He delighteth in them? He is not a God that hath pleasure in wickedness, neither shall evil dwell with him. He is of purer eyes than to behold evil, and can not look on iniquity; the foolish shall not stand in his sight, He hateth all workers of iniquity.

The way of the wicked, the thoughts of the wicked, the sacrifice and prayer of the wicked, are an abomination to the Lord.

The righteous Lord loveth righteousness; his countenance doth behold the upright. The Lord taketh pleasure in them that fear him; but to all those that work wickedness, He saith, depart from me, I know you not.

Surely God will not hear vanity, neither will the Almighty regard it; but the prayer of the upright is his delight.

GOD IS INCOMPREHENSIBLE.

Behold, God is great, and we know him not; touching the Almighty, we can not find him out. His greatness is unsearchable.

Can we by searching find out God? Can we find out the Almighty unto perfection? Such knowledge is too wonderful for us; it is high, we can not attain unto it. *And when we talk of him*, we can not order our speech by reason of darkness.

What man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Verily, O God! thou art a God that hidest thyself; dwelling in the light which no man can approach unto.

O the depth of the riches both of the wisdom and knowledge of God! there is no searching of his understanding. We know not the thoughts of the Lord, neither understand we his counsel.

Who knoweth the power of his anger? and the thunder of his power who can understand?

How unsearchable are his judgments, and his ways are past finding out! His judgments are a great deep.

We are not able to comprehend what is the breadth, and length, and depth, and height; and to know the love of *God*, which passeth all knowledge

Who can utter the mighty acts of the Lord? Who can show forth all his praise?

Many, O Lord! are thy wonderful works which thou hast done; they can not be reckoned up in order unto thee; if we would declare and speak of them, they are more than can be numbered.

God hath done great things, and unsearchable; marvellous things, past finding out. Great things doth He, which we can not comprehend.

No man can find out the work that God maketh, from the beginning to the end; though a man labor to seek it out, yet he shall not find it; yea, though a wise man think to know it, yet shall he not be able to find it out.

Stand still, and consider the wondrous works of God. Dost thou know when God disposed them? Dost thou know the wondrous works of him which is perfect in knowledge?

Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?

The host of heaven can not be numbered, neither the sand of the sea measured.

Lo! these are parts of his ways; but how little a portion is heard of him!

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all. (Gastrell's Institutes. London. Pp. 9-49.)

THE SON.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst.

Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled. (Isa. 5: 7-10, 13-15.)

The above quotations speak of the delinquency and downfall of JUDAISM; while the following speak of the establishment, the glory, and everlasting triumph of CHRISTIANITY.

Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet is pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not; for thou shalt not be ashamed: neither be thou con-

founded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater:

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. (Isaiah, chapters 53, 54, and 55.

PROPHECY.

Gen. 49: 1. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Num. 24: 14. And now, behold, I go unto my people; come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

Isa. 44: 7. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

Isa. 45: 21. Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Rev. 1: 1. The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

Rev. 11: 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

2 Peter 1: 21. For the prophecy came not in old time by the will

of man: but holy men of God spake as they were moved by the Holy Ghost.

Luke 1: 70. As he spake by the mouth of his holy prophets which have been since the world began.

2 Peter 1: 19. We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

OF THOSE WHO UTTERED THEM.

Amos 2: 11. And the Lord shall utter his voice before his army, for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?

1 Sam. 3: 20. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord.

Jeremiah 1: 1-5. The words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:

To whom the word of the Lord came in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his reign.

It came also in the days of Jehoiakim, the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

Then the word of the Lord came unto me, saying:

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

2 Chron. 36: 15. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place.

Jer. 7: 25. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them.

Matt. 23: 34. Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city.

Luke 1: 67. And his father Zacharias was filled with the Holy Ghost, and prophesied.

Acts 11: 28. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cesar.

Acts 28: 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word.

Acts 1: 16. Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

2 Chron. 33: 18. Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel.

1 Kings 17: 1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Isa. 44: 26. That confirmeth the word of his servant, and performeth the counsel of his messengers, that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof.

Acts 3: 18. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Acts 3: 22-24. For Moses truly said unto the fathers: A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 11: 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

1 Peter 1: 10, 11. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Luke 24: 44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

1 Peter 1: 12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into.

1 Thes. 5: 20. Despise not prophesyings.

2 Chron. 21: 20. And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem, Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

Luke 24: 25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

Rev. 1: 3. Blessed is he that readeth, and they that hear the

words of this prophecy, and keep those things which are written therein, for the time is at hand.

Rev. 22: 7. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

Jeremiah 14: 14. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their hearts.

Jeremiah 23: 13, 14. And I have seen folly in the prophets of Samaria, they prophesied in Baal, and caused my people Israel to err.

I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

Ezek. 15: 2, 3. Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord;

Thus saith the Lord God: Wo unto the foolish prophets, that follow their own spirit, and have seen nothing!

PUNISHMENT FOR NOT GIVING HEED.

Neh. 9: 30. Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets, yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Rev. 22: 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Jeremiah 23: 15. Therefore thus saith the Lord of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land.

THE GIFT OF PROPHECY POSSESSED BY UNCONVERTED MEN.

Num. 24: 2-9. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes, and the Spirit of God came upon him.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.

How goodly are thy tents, O Jacob, and thy tabernacle, O Israel !
As the valleys are they spread forth, as gardens by the river's side,
as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath as it were the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee, and curseth is he that curseth thee.

1 Sam. 19: 20-23. And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

And he went thither to Naioth in Ramah; and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

Matt. 7: 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

John 11: 49-51. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation.

1 Cor. 13: 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Deut. 13: 1-3. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

Deut. 18: 22. When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the

Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

PROPHECIES CONCERNING CHRIST.

Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

PROPHECIES RESPECTING CHRIST.

Psalm 2: 7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Gen. 3: 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gen. 17: 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

Gen. 22: 18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

THEIR FULFILLMENT.

Luke 5: 32-35. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

Gal. 4: 4. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

Gal. 3: 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Heb. 11: 17-19. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son,

Of whom it was said, That in Isaac shall thy seed be called.

Accounting that God was able

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Gen. 21 : 12. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called.

Psalms 132 : 11. The Lord hath sworn in truth unto David, He will not turn from it; Of the fruit of thy body will I set upon thy throne.

Jer. 23 : 5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Gen. 49 : 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.

Dan. 9 : 24, 25. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

Isa. 7 : 14. Therefore the Lord himself shall give you a sign;

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to raise him up, even from the dead, from whence also he received him in a figure.

Acts 13 : 23. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.

Rom. 1 : 3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

Luke 2 : 1. And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

Matt. 1 : 18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Luke 2 : 7. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.

Matt. 1 : 22, 23. Now all this was done, that it might be ful-

PROPHECIES RESPECTING CHRIST.

Behold, a virgin shall conceive,
and bear a son,

and shall call his name Emmanuel.

Mic. 5: 2. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting.

Psalm 72: 10, 11. The kings of Tarkish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him; all nations shall serve him.

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filled which was spoken of the Lord by the prophet, saying:

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Matt. 2: 1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

Luke 2: 4-6. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that while they were there, the days were accomplished that she should be delivered.

Matt. 2: 1-11. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is He that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet:

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for

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out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.

Jer. 31: 15. Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

Matt. 2: 16-18. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying:

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Hos. 11: 1. When Israel was a

Matt. 2: 15. And was there

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child, then I loved him, and called my son out of Egypt.

Isa. 40:3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Mal. 3:1. Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

Psal. 45:7. Thou lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Isa. 11:2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

Isa. 61:1. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Dan. 18:15-18. The Lord thy God will raise up unto thee a Prophet from the midst of thee,

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until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

Matt. 3:1-3. In those days came John the Baptist, preaching in the wilderness of Judea,

And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Luke 1:17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

Matt. 5:16. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

John 3:34. For he whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him.

Acts 11:38. How God anointed Jesus Christ of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him.

Acts 3:20-22. And he shall send Jesus Christ, which before was preached unto you:

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of thy brethren, like unto me; unto him ye shall hearken.

According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

Psalm 110: 4. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.

Isa. 61: 1, 2. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.

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Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

Heb. 5: 5, 6. So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee.

As he saith also in another place, Thou art a priest forever after the order of Melchisedek.

Luke 4: 16-21, 43. And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written:

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

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Isa. 9 : 1, 2. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphthali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

Zec. 9 : 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent.

Matt. 4: 12-16, 23. Now when Jesus had heard that John was cast into prison, he departed into Galilee.

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephtholim;

That it might be fulfilled which was spoken by Esaias the prophet, saying,

The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles.

The people which sat in darkness, saw great light, and to them which sat in the region and shadow of death, light is sprung up.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

Matt. 21: 1-5. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

Saying unto them, Go unto the village over against you, and straightway ye shall find an ass tied, and a colt with her, loose them, and bring them unto me.

And if any man say aught unto you, ye shall say, The Lord

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hath need of them, and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

HIS COMING INTO THE TEMPLE.

Hag. 2 : 7-9. And I will shake all nations, and the Desire of all nations shall come ; and I will fill this house with glory, saith the Lord of hosts.

The silver is mine, and the gold is mine, saith the Lord of hosts.

The glory of this latter house shall be greater than of the former, saith the Lord of hosts ; and in this place will I give peace, saith the Lord of hosts.

Mal. 3 : 1. Behold, I will send my messenger, and he shall prepare the way before me ; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in, behold, he shall come, saith the Lord of hosts.

Matt. 21 : 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

Luke 2 : 27-32. And he came by the spirit into the temple ; and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word ;

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people ;

A light to lighten the Gentiles, and the glory of thy people Israel.

John 2 : 13-17. And the Jews' passover was at hand, and Jesus went up to Jerusalem.

And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables.

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Isa. 53 : 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him.

Isa. 42 : 2. He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Isa. 40 : 11. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Isa. 42 : 3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

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And said unto them that sold doves, Take these things hence: make not my father's house an house of merchandise.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Mark 6 : 3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him?

Luke 9 : 58. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

Matt. 12 : 15-19. But when Jesus knew it, he withdrew himself from thence, and great multitudes followed him, and he healed them all;

And charged them that they should not make him known.

That it might be fulfilled which was spoken by Esaias the prophet, saying:

Behold my servant, whom I have chosen, my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles.

He shall not strive, nor cry; neither shall any man hear his voice in the streets.

Matt. 12 : 15. But when Jesus knew it, he withdrew himself from thence, and great multitudes followed him, and he healed them all.

Heb. 4 : 20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

Heb. 4 : 15. For we have not an high priest which can not be

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Isa. 53: 9. And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

Psa. 69: 9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Psalms 78: 2. I will open my mouth in a parable; I will utter dark sayings of old.

Isa. 55: 5, 6. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

Psalms 22: 6. But I am a worm, and no man; a reproach of men, and despised of the people.

Psalms 69: 7, 9, 20. Because for thy sake I have borne reproach: shame hath covered my face.

For the zeal of thine house

touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

1 Pet. 2: 22. Who did no sin, neither was guile found in his mouth.

John 2: 17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Matt. 13: 34, 35. All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them.

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Matt. 11: 4-6. Jesus answered and said unto them, Go and show John again those things which ye do hear and see.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

And blessed is he whosoever shall not be offended in me.

John 11: 47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

Rom. 15: 3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

John 7: 5. (For neither did his brethren believe in him.)

John 1: 11. He came unto his

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hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

Psalm 69 : 8. I am become a stranger unto my brethren, and an alien unto my mother's children.

Isa. 53 : 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not.

Isa. 8 : 14. And he shall be for a sanctuary; but for a stone of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

Psalm 69 : 4. They that hate me without a cause, are more than the hairs of mine head; they that would destroy me, being mine enemies wrongfully, are mighty.

Isa. 49 : 7. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of

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own, and his own received him not.

Rom. 9 : 32, 33. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone.

As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence, and whosoever believeth on him shall not be ashamed.

1 Pet. 2 : 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

John 15 : 24, 25. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father.

But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

Math. 21 : 42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this

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rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Psalm 118: 22. The stone which the builders refused is become the head stone of the corner.

Psalm 2: 1, 2. Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed.

Psalm 41: 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Psalm 55: 12-14. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him.

But it was thou, a man mine equal, my guide, and mine acquaintance.

We took sweet counsel together, and walked unto the house of God in company.

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is the Lord's doing, and it is marvellous in our eyes?

John 7: 48. Have any of the rulers, or of the Pharisees believed on him?

Luke 25: 12. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves.

Acts 4: 27. For of a truth against their holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

John 13: 18-21. I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me.

Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

HIS SUFFERINGS, HIS PATIENCE, ETC.

Zec. 13: 7. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones.

Matt. 26: 31-56. Then saith Jesus unto them, All ye shall be offended because of me this night, for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

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Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.

And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

And he cometh unto the disciples, and finding them asleep, and saith unto Peter, What! could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again, for their eyes were heavy.

And he left them, and went

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away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going; behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

Then said Jesus unto him, Put up again thy sword into his place, for all they that take the sword shall perish with the sword.

Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

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Zec. 11 : 12, 13. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

Psal. 22 : 14, 15. I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.

Isa. 53 : 4-6, 12. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Matt. 26 : 14, 15. Then one of the twelve, called Judas Iscariot, went unto the chief priests.

And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Matt. 27 : 27. And they took counsel, and bought with them the potter's field, to bury strangers in.

Luke 22 : 42-44. Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

Matt. 20 : 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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many, and made intercession for the transgressors.

Dan. 9 : 26. And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Isa. 53 : 7. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

Mic. 5 : 1. Now gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek.

Isa. 52 : 14. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.

Isa. 53 : 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Isa. 50 : 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Matt. 26 : 63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

Matt. 27 : 12-14. And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.

Matt. 27 : 30. And they spit upon him, and took the reed, and smote him on the head.

John 19 : 5. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

Mark 14 : 65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands.

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Psalm 22: 16. For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet.

Psalm 22: 1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Psalm 22: 7, 8. All they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying,

He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him.

Psalm 69: 21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Psalm 22: 18. They part my

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John 19: 1. Then Pilate therefore took Jesus, and scourged him.

John 11: 18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

John 21: 25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Matt. 27: 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Matt. 27: 39-44. And they that passed by, reviled him, wagging their heads.

And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said:

He saved others, himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God, let him deliver him now if he will have him; for he said, I am the Son of God.

The thieves also which were crucified with him, cast the same in his teeth.

Matt. 27: 34. They gave him vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink.

Matt. 27: 35. And they cruci-

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garments among them, and cast lots upon my vesture.

Isa. 53 : 12. He was numbered with the transgressors; and he bare the sin of many.

Isa. 53 : 12. And made intercession for the transgressors.

Isa. 53 : 12. Because he hath poured out his soul unto death.

Ex. 12 : 46. Neither shall ye break a bone thereof.

Psalms 34 : 20. He keepeth all his bones; not one of them is broken.

Zec. 12 : 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Isa. 53 : 9. And he made his grave with the wicked, and with the rich in his death.

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fied him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Mark 15 : 28. And the scripture was fulfilled, which saith, and he was numbered with the transgressors.

Luke 23 : 34. Then said Jesus, Father, forgive them, for they know not what they do.

Math. 27 : 50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

John 19 : 33, 36. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

For these things were done that the scripture should be fulfilled, A bone of him shall not be broken.

John 19 : 34, 37. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And again another scripture saith, They shall look on him whom they pierced.

Matt. 27 : 57-60. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple.

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth.

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Psalm 16 : 11. Neither wilt thou suffer thine Holy One to see corruption.

Psalm 16: 10. For thou wilt not leave my soul in hell.

Isa. 26: 19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Psalm 68: 18. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

Psalm 110: 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Zec. 6: 13. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he be a priest upon his throne; and the counsel of peace shall be between them both.

Isa. 28: 16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste.

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And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

Acts 2: 31. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Luke 24: 6, 31, 34. He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee.

And their eyes were opened, and they knew him; and he vanished out of their sight.

The Lord is risen indeed, and hath appeared to Simon.

Luke 24: 51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1: 9. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

Heb. 1: 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Rom. 8: 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

1 Peter 2: 6, 7. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

Unto you therefore which be-

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Psalm 2 : 6. Yet have I set my King upon my holy hill of Zion.

lieve, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

Luke 1 : 32. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

John 18 : 33-37. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?

Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

Matt. 12 : 17, 21. That it might be fulfilled which was spoken by Esaias the prophet, saying,

And in his name shall the Gentiles trust.

John 11 : 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Acts 10 : 45, 47. And they of

Isa. 11 : 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

Isa. 42 : 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.

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Psalm 45 : 6, 7. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Psalm 72 : 8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Dan. 7 : 14. And there was given him dominion, and glory and a kingdom, that all people, nations, and languages, should serve him.

Isa. 9 : 7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

Dan. 7 : 14. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

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the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles, also was poured out the gift of the Holy Ghost.

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

John 5 : 30. I can of mine own self do nothing; as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Rev. 19 : 11. And I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Phil. 2 : 9, 11. Wherefore God also hath highly exalted him, and given him a name which is above every name,

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Luke 1 : 32, 33. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Will not these predictions justify Jesus of Nazareth in claiming that He is the personage alluded to? If He were not the true Messiah, what more, we ask, can another do to entitle him to that character? Let this question be kept in mind while we are considering the CHRISTIAN DISPENSATION.

THE GREAT PROPHECIES AND ALLUSIONS TO CHRIST IN THE OLD TESTAMENT, WHICH ARE EXPRESSLY CITED, EITHER AS PREDICTIONS FULFILLED IN HIM, OR APPLIED TO HIM IN THE NEW TESTAMENT.—
From Hales' "Analysis of Sacred Chronology."

FIRST SERIES.

The Seed of the Woman. Born of a Virgin. Of the Family of Shem. Of the Race of the Hebrews. Of the Seed of Abraham. Of the line of Isaac. Of Jacob, or Israel. Of the Tribe of Judah. Of the House of David. Born at Bethlehem, the City of David. His Passion, or Sufferings. His Death on the Cross. His Entombment and Embalmment. His Resurrection on the third day. His ascension into Heaven. His second appearance at the Regeneration. His last appearance at the end of the world.

SECOND SERIES.

The Son of God. The Son of Man. The Holy One, or Saint. The Saint of Saints. The Just One, or Righteous. The Wisdom of God. The Oracle, (or Word) of the Lord or of God. The Redeemer, or Saviour. The Lamb of God. The Mediator, Intercessor, or Advocate. Shiloh, the Apostle. The High Priest. The Prophet-like Moses. The Leader, or Chief Captain. The Messiah, Christ, King of Israel. The God of Israel. The Lord of Hosts, or the Lord. King of Kings, and Lord of Lords.

NAMES, TITLES, AND SIMILES APPLIED TO CHRIST.

Adam. Advocate. Alpha and Omega. Altogether lovely. Amen. Ancient of Days. Angel. Angel of God's presence. Anointed. Anointed above his fellows. Anointed of the Lord. Anointed with the Holy Ghost. Apostle of our profession. Apple-tree. Author and Finisher of faith. Author of eternal Salvation. Babe. Beginning and End. Beginning of Creation of God. Begotten of the Father. Beloved. Beloved of God. Beloved Son. Bishop of Souls. Blessed and only Potentate. Branch. Branch of Righteousness. Branch of the root of Jesse. Brazen Serpent. Bread from Heaven. Bread of Life. Bridegroom. Bright and Morning Star. Brightness of Father's Glory. Brother. Builder. Bundle of Myrrh. Camphire. Captain. Child. Chosen of God. Christ. Consolation of Israel. Corner-stone. Counsellor. Covenant of the People. Covert from the Tempest. Creator of Israel. Creditor. David. Days-Man. Day-Spring from on high. Day-Star. Deliverer. Desire of all Nations. Dew. Diadem. Door of the Sheep. Elect. Eliakim. Emmanuel. Ensign of the People. Eternal Life. Everlasting Father. Express Image. Faithful Witness. Father of Eternity. Fatted Calf. Finisher of Faith. First-begotten from the Dead. First-born among

many brethren. First-born from the Dead. First-born of every Creature. First-fruits. First and Last Foundation laid in Zion. Fountain for Sin. Forerunner. Friend. Friend of Sinners. Gift of God. Glorious Lord. Glory of God. Glory of Israel. God. God's unspeakable Gift. Golden Altar. Governor. Gracious. Habitation. Habitation of the Godhead. Head. Head of all principality and power. Head of the Church. Head of the Corner. Head of every Man. Head over all Things. Heir of all Things. Heir of the World. Heritage. Hiding-place from the Wind. High Priest. Holy Child. Holy, Harmless, and Undeiled. Holy One and Just. Holy One of God. Holy One of Israel. Hope. Horn of Salvation. Husband. Husbandman. I Am. Image of God. Image of the Invisible God. Immortal. Invisible. Israel. Jehovah. Jesus. Judge of Israel. Judge of Quick and Dead. King of Israel. King of Kings. King of the Jews. King of Zion. Ladder. Lamb. Lamb of God. Leader and Commander. Life. Light. Light of the Gentiles. Lily of the Valleys. Lion of the tribe of Judah. Lord. Lord from Heaven. Lord of the Dead and Living. Lord of Glory. Lord of Hosts. Lord of Lords. Lord of the Sabbath. Lord our Righteousness. Man. Man of God's right hand. Master. Mediator. Melchisedek. Merchant. Merciful and Faithful. Messenger of the Covenant. Messiah. Michael. Mighty God. Minister of the Circumcision. Minister of the Sanctuary. Minister of the Tabernacle. Morning-star. Most Holy. Nazarene. Offspring of David. Ointment. Only Begotten. Passover of the Saints. Pearl of Great Price. Physician. Plant of Renown. Polished Shaft. Potentate. Precious Corner Stone. Prince and Saviour. Prince of Life. Prince of Peace. Prince of the Kings of the Earth. Prophet. Propitiation. Power of God. Purifier and Refiner. Quickening Spirit. Rain and Showers. Ransom for All. Redeemer. Resurrection and the Life. Righteous Servant. Righteousness. Rock. Rock of Offense. Rod and Branch. Roe and Hart. Root of David. Rose of Sharon. Sacrifice and Offering. Salvation. Samaritan. Sanctuary. Sceptre out of Israel. Second Man. Seed of the Woman. Servant. Sharp Sword. Shepherd. Shepherd of Souls. Shiloh. Solomon. Son of the Blessed. Son of God. Son of Man. Sower. Spiritual Drink. Spiritual Meat. Spiritual Rock. Staff or Supporter. Star out of Israel. Stone Rejected. Stone of Stumbling. Sun of Righteousness. Surety. Teacher come from God. Testator. Treasure hid in a Field. Treasury or Storehouse. Tree of Life. Tried Stone. True God. Truth. Vine. Wall of Fire. Way. Wedding Garment. Well-beloved. Well of Living Water. Wisdom. Wisdom of God. Witness. Wonderful. Word of God. Worthy to receive power, etc.—Treasury of Scripture-Knowledge. Bagster & Sons. London.

TYPES OF CHRIST.

Adam. Abel. Abraham. Aaron. Ark. Ark of the covenant. Atonement, sacrifices offered on the day of. Brazen serpent. Bra-

zen altar. Burnt-offering. Cities of refuge. David. Eliakim. First-fruits. Golden candlestick. Golden altar. Isaac. Jacob. Jacob's ladder. Joseph. Joshua. Jonah. Laver of brass. Leper's offering. Manna. Melchizedek. Mercy-seat. Morning and evening sacrifices. Moses. Noah. Paschal lamb. Peace-offering. Red heifer. Rock of Horeb. Samson. Scape-goat. Sin-offering. Solomon. Tabernacle. Table and shew-bread. Temple. Tree of life. Trespass-offering. Veil of the tabernacle and temple. Zerubbabel.—Text Book and Treasury. Published by Sheldon, Blake-man & Co. New-York.

Brazen serpent. Bread or Manna. A Lamb. Melchizedek. Passover. Scape-goat. Sprinkling of blood.—Treasury of Scripture-Knowledge.

THE NATURE OF CHRIST.

Christ is God.

In the beginning was the word, and the word was with God, and the word was God. All things were made by him; and without him was not any thing made that was made.

Jesus Christ, he is Lord of all; *the* one Lord, by whom are all things, and we by him; who is over all, God blessed forever. By whom also God made the worlds.

By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; and all things were created by him and for him.

And he is before all things, and by him all things consist: who upholdeth all things by the word of his power.

This is the beloved Son of God in whom he is well pleased; the only begotten of the Father; who proceeded forth and came from God; the brightness of his glory, and the express image of his person; in whom dwelleth all the fullness of the Godhead bodily.

As the Father hath life in himself, so hath he given to the Son to have life in himself.

He and his Father are one. He is in the Father and the Father in him. All things that the Father hath are his; and what things soever the Father doth, these also doth the Son likewise.

He said also that God was his Father, making himself equal with God. He is the first, and the last: it is he that liveth, and was dead, and behold he is alive for evermore; Jesus Christ, the same yesterday, and to-day, and forever. *For thus* saith God unto the Son, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

Great is the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.

Jesus knew all men, and needed not that any should testify of man; for he knew what was in man. He knew from the beginning who

they were that believed not, and who should betray him. *And when any* reasoned within themselves, he perceived their thoughts. *For* it is he that searcheth the reins and hearts.

We are sure that he knew all things; *and* by this we believe that he came forth from God.

All power was given unto him in heaven and in earth; *and* the works that he did bare witness of him; for the winds and the sea obeyed him. With authority and power he commanded the unclean spirits, and they obeyed him. And there were also many other wonderful things that Jesus did, which none other man did.

He had power on earth to forgive sins; *and* who can forgive sins but God only?

As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

And he gave his disciples power and authority over all devils *and* unclean spirits, to cast them out; *and* power to heal all manner of sickness, and all manner of disease.

We can do all things through Christ, which strengtheneth us; *and* without him we can do nothing; who is able even to subdue all things unto himself.

It is he that openeth, and no man shutteth; *and* shutteth and no man openeth; *and* hath the keys of hell and of death.

This is he that is holy; he that is true; Jesus Christ the righteous; who will give unto every one according to their works.

He is the way, the truth, and the life; the resurrection and the life, who giveth grace, and peace, and eternal life.

This is the true God, even the Son of God, Jesus Christ; *whom* his disciples worshipped while he was with them in the word, *and after* he was carried up into heaven; *when* the Father glorified him with the glory which he had with him before the world was.

And they preached, baptized, and *blessed* in the name of Jesus Christ; *they prayed to him, and* thanked him; *and from him they expected* grace, mercy, and peace, *and* all other spiritual blessings *and* gifts.

These things are written that we might believe that Jesus is the Christ, the Son of God; *that* we should trust in his name; *and* that all men should honor the Son, even as they honor the Father; *who* when he brought in the first-begotten into the world, saith, And let all the angels of God worship him.

This is the doctrine of the great God, and our Saviour Jesus Christ; to whom be glory both now and forever.

HE WAS MADE MAN.

Christ Jesus being in the form of God, *and* thinking it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and was found in fashion as a man, *being* made of a woman in the likeness of sinful flesh.

He came down from heaven, *from* the bosom of the Father ; *and* being made a little lower than the angels, as the children *of men* are partakers of flesh and blood, he also himself likewise took part of the same.

And the word was made flesh, and dwelt among us : God was manifest in the flesh.

For verily, he took not on him the nature of angels ; but he took on him the seed of Abraham, and was made of the seed of David, of whom, as concerning the flesh, Christ came.

Now the birth of Jesus Christ was on this wise : when as his mother Mary was espoused to Joseph, before they came together, the Holy Ghost came upon her, and the power of the Highest overshadowed her, and so she conceived and brought forth a Son, who was called Jesus ; and therefore also *because* she was with child of the Holy Ghost, that holy thing which was born of her was called the Son of God, and Emanuel, which being interpreted is, God with us.

And when he was brought forth, he was wrapped in swaddling clothes, and laid in a manger.

Afterwards he was subject unto his parents, Mary and Joseph. He increased in wisdom and stature : he was tempted of the devil ; he was hungry *and* weary, *and* had not where to lay his head : he wept *and* was grieved ; *and* he was touched with the feeling of our infirmities.

Himself took our infirmities, and bare our sicknesses, *and* was in all points tempted like as we are ; and in all things he *was* made like unto his brethren, yet without sin. *For thus* it behoved him to be made, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people : for in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

THE CHARACTER OF CHRIST, WHO IS BOTH GOD AND MAN.

Unto us a child is born ; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

This is he that should come ; he of whom Moses in the law and the prophets did write : the Christ of God ; Christ the Lord ; the chosen of God ; the Messias, which is, being interpreted, the Christ, *or* the Anointed.

He was that prophet that should come into the world ; a teacher come from God, to teach the way of God in truth.

To this end was he born, and for this cause came he into the world, that he should bare witness unto the truth.

Christ Jesus *was* the Apostle and High Priest of our profession ; called of God an High Priest after the order of Melchisedeck ; being an High Priest of good things to come ; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

The same Jesus is the Lamb of God, which taketh away the sin of the world; a Lamb without blemish, and without spot.

There is one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all.

This is indeed the Saviour of the world, in whom we have redemption; *who* is our Advocate with the Father; *and* the Author of eternal salvation unto all them that obey him.

This is he that is born King of the Jews; and is *now* the Prince of the kings of the earth; who shall judge the quick and the dead, at his appearing and his kingdom.

He is Lord of lords, and King of kings.

BY WHAT MEANS JESUS CHRIST HATH WROUGHT SALVATION FOR US.

He performed the whole law.

Christ came not to destroy the law or the prophets, but to fulfill *them*. *For he* was made under the law to redeem them that were under the law; *and he hath, as* it became him, fulfilled all righteousness.

He pleased not himself, neither sought he his own will, but the will of the Father which sent him; for he did always those things that pleased the Father.

He was meek and lowly in heart; he did no violence, neither was any deceit in his mouth. When he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously: *and* though he were a son, yet learned he obedience by the things which he suffered.

The law of truth was in his mouth; he walked in peace and equity, and did not turn many away from iniquity.

He went about doing good, *and* he did all things well; leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth.

Such an High Priest became us, who knew no sin, who is holy, harmless, undefiled, and separate from sinners.

HE GAVE US A NEW COVENANT.

The law and the prophets were until John: since that time the kingdom of God is preached *by* Jesus Christ; *who* came to call sinners to repentance; *to* preach the Gospel of peace; and to bring glad tidings of good things.

The law was given by Moses, but grace and truth came by Jesus Christ; which was a prophet, mighty in deed and word before God and all the people; *concerning whom* Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, in all things whatsoever he shall say unto you: and it shall come to pass, that every soul

which will not hear that prophet, shall be destroyed from among the people.

Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy.

All the promises of God in him are yea, and in him, amen.

The law was our schoolmaster to bring us to Christ; *who* hath changed the customs which Moses delivered, *and took that yoke from the neck of his disciples*, which neither their fathers nor they were able to bear.

The priests that offered gifts according to the law, served unto the example and shadow of heavenly things: but now hath Christ obtained a more excellent ministry; by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second; *and by giving us a new covenant, the Lord hath made the first old.*

The first covenant had also ordinances of divine service, and a worldly sanctuary: in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and eternal ordinances, imposed on them until the time of reformation: but Christ being come an High Priest of good things to come, is the Mediator of the New Testament: that by the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

Christ hath blotted out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way; *so that we are no longer subject to ordinances*, which all are to perish with the using; *nor are we tied up, as the Jews were*, in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ.

There is, verily, a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God: for we are saved by hope.

In Christ Jesus, we who sometime were far off, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, are made nigh. For he is our peace, who hath made both *Jews and Gentiles* one, and hath broken down the middle wall of the partition between us; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances. *So that now there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free; for we are all one in Christ Jesus.*

This is the Messiah, who when he came, was to tell us all things. And accordingly, he to whom were known the ways of life, hath taught us what we shall do that we may work the works of God.

Moses, because of the hardness of their hearts, suffered the Jews to do some things, which from the beginning were not so done; and

many things were said by them of old time to be lawful, which were not allowed in the law of Moses; and the word of God delivered by him was in divers cases made of none effect, through the tradition of the elders. But Christ and his apostles expounded the way of God more perfectly.

He hath called us to glory and virtue, and given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

This is the Gospel of the grace of God, who will have mercy, and not sacrifice; which is the power of God unto salvation, to every one that believeth: therein also is revealed the wrath of God from heaven against all ungodliness and unrighteousness of men.

The word of the Lord endureth forever; and this is the word which by the Gospel is preached unto us. It is easier for heaven and earth to pass away, than one tittle of the law of Christ to fail.

Other foundation can no man lay than that is laid, which is Jesus Christ. And if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; and the fire shall try every man's work, of what sort it is.

HE DIED FOR OUR SINS.

Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. For the chief priests, and the scribes, and elders of the people of the Jews, condemned him to death, and delivered him to the Gentiles, to mock, and to scourge, and to crucify him: and he was crucified between two thieves, being obedient unto death, even the death of the cross.

Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savor.

Christ our passover is sacrificed for us; who was the Lamb slain from the foundation of the world.

When we were yet without strength, in due time Christ died for the ungodly. While we were yet sinners, he died for us; and gave himself for our sins, that he might deliver us from this present evil world.

Christ hath suffered for sins, the just for the unjust, that he might bring us to God. Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes we were healed.

He who knew no sin, was made to be sin for us, that we might be made the righteousness of God in him. The Lord hath laid on him the iniquity of us all.

Christ hath redeemed us from the curse of the law, being made a curse for us; that he might reconcile us unto God by the cross.

He loved us, and washed us from our sins in his own blood; who

gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The Son of man gave himself a ransom for all; and he is the propitiation for the sins of the whole world. He died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them.

He hath redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation.

He shall justify many; for he shall bear their iniquities.

We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, who was foreordained before the foundation of the world, but was manifest in these last times for us, who by him do believe in God. For we are bought with a price.

Christ our High Priest, not by the blood of goats and calves, but by his own blood, entered in once into the holy place; having offered himself without spot to God, *and* obtained eternal redemption for us. Neither hath he often suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, so Christ was once offered to bear the sins of many.

Every *other* priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; *but* we are sanctified through the offering of the body of Jesus Christ once for all. *And* by one offering he hath perfected forever them that are sanctified.

This Jesus being the Captain of our salvation, *and having* tasted death for every man, was made perfect through sufferings: that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage.

He laid down his life of himself, and no man took it from him. *And* hereby perceive we the love *of God*, because he laid down his life for us.

HE ROSE AGAIN FOR OUR JUSTIFICATION.

The same Christ *who* died for our sins, was buried, and rose again the third day according to the Scriptures, being put to death in the flesh, but quickened by the Spirit.

God raised him up, and showed him openly unto witnesses chosen before of God; *who* said none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead.

Though he was crucified through weakness, yet he lived by the power of God; who loosed the pains of death, because it was not possible that he should be holden of it.

As he had power to lay down his life, *so* he had power to take it again.

Christ being raised from the dead, dieth no more ; death hath no more dominion over him.

He was declared to be the Son of God with power, by the resurrection from the dead.

Thus it behoved Christ to suffer, and to rise from the dead ; that repentance and remission of sins should be preached in his name among all nations.

He was delivered for our offenses, and raised again for our justification : *and therefore* have we a lively hope by the resurrection of Jesus Christ from the dead.

If Christ be not risen, then there is no resurrection of the dead, then is the preaching of the apostles vain ; and our faith is also vain, we are yet in our sins : but now is Christ risen from the dead, that we should walk in newness of life. *For* in that he died, he died unto sin once ; but in that he liveth, he liveth unto God. Likewise, *let us* reckon ourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

HE ASCENDED INTO HEAVEN, AND INTERCEDES FOR US AT THE RIGHT HAND OF GOD.

He *that* came down from heaven to do the will of the Father which sent him, *when* he had finished the work which he gave him to do on the earth, *and* had showed himself alive after his passion by many infallible proofs, left the world again, and went to the Father ; *and* being received up into heaven, he sits on the right hand of God ; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

When the Son of God had by himself purged our sins, he sat down on the right hand of the Majesty on high.

He being received up into glory, and set at the right hand of God in the heavenly places, maketh intercession for us.

Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us.

He hath ascended on high ; he hath led captivity captive ; he hath received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them.

He bare the sins of many, and maketh intercession for the transgressors.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous ; *who* being made an High Priest forever, and having an unchangeable priesthood, is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *Our* Redeemer is strong ; he shall thoroughly plead our cause.

No man cometh unto the Father, but by *his Son* Jesus, *who* is gone to prepare a place for us in his Father's house ; and he will

come again and receive us unto himself, that where he is, there we may be also.—Gastrell's Christian Institutes.

TESTIMONY FOR CHRIST.

"We have found him, of whom Moses in the Law and the prophets did write, Jesus of Nazareth, the son of Joseph. Is not this the Christ?" John 1: 45; 4: 29.

Other TESTIMONY relating to Jesus of Nazareth, recorded in the New Testament, should not be overlooked in this connection.

Testimony of John the Baptist: Math. 11: 2-6; Luke 3: 3, 4, 15-18; John 1: 6-9, 15, 19, 25, 26, 28, 30, 31; John 3: 26-30, 32, 33; Acts 13: 24, 25.

Of the Father: Math. 3: 16, 17; Mark 1: 10, 11; Luke 3: 21, 22; John 5: 37; 12: 28-30; Math. 12: 17-21.

Self-Testimony: John 8: 12-14, 18, 19; Luke 2: 49; John 1: 50, 51; 2: 16; 4: 25, 26; 5: 17, 22, 23; Luke 4: 16-20; Mark 2: 27; Math. 12: 8; Luke 7: 22; Math. 11: 5; John 6: 28-59; Luke 18: 31; Math. 26: 53; John 18: 11; Math. 26: 64; Mark 14: 62; Luke 22: 67-70; John 8: 42, 58; John 10: 7-18; Luke 12: 49-53; 23: 46.

To present all the Testimony which Christ gave of his Messiahship, would be to re-write, for insertion here, all He said, all He did, and portray his demeanor. What purity of morals! what sublimity of sentiment! how just and equitable his precepts! how wise his sayings! what goodness and benevolence in all his ways! Read all that the Evangelists say of him. (Especially the WORDS OF CHRIST, edited by Harmon Kingsbury, and just published by Calkins & Stiles, 348 Broadway.)

Christ not only testified relating to his character while on earth, but years after his ascension, He adds to this testimony on the credibility of Saul of Tarsus, a bloody persecutor of his people; also of Ananias of Damascus, and of Saint John on Patmos.

Attestation of his Works: John 5: 36; 10: 25, 37, 38. His Miracles especially, testimony of Mark: Mark 1: 1. Of Luke: Luke: 1-4. Of John: John 1: 1-18. Of the Angel Gabriel: Luke 1: 26-33. Of Elizabeth: Luke 1: 42-44. Of Mary: Luke 1: 46-55. Of the Book of the Generation of Jesus Christ: Math. 1: 1; Luke 3: 23-38; Math. 1: 2-17. Of Joseph, the husband of Mary: Math. 1: 24, 25. Of the Angel, of the Heavenly Host—the Lord—of the Shepherds of Judea: Luke 2: 8-20. Of his Name: Luke 2: 21. Of Simeon: Luke 2: 25-35. Of Anna, a Prophetess: Luke 2: 36-38. Of the Wise Men from the East: Math. 2: 1, 2, 10, 11. Of the Chief Priests and Scribes: Math. 2: 5, 6. Of the Star: Math. 2: 9. Of the Conduct of the Angel of the Lord: Math. 2: 13, 19, 20. Of the Prophecy of Jeremy: Math. 2: 17, 18. Of the fulfillment of Prophecy: Math. 2: 23. Of the Expectation of the People: Luke 3: 15. Of Andrew: John 1: 40, 41. Of Philip: John 1: 45. Of Nathanael: John 1: 49. Of Nicodemus: John 3. Of the Woman of Sa-

maria: John 4 : 28, 29. Of the Samaritans: John 4 : 41, 42. Of the Nobleman: John 4 : 46-53. Of the Voice from Heaven: Mark 1 : 11. Of the Descent of the Spirit: Mark 1 : 10. Of the Ministry of Angels: Math. 4 : 11. Of the Scriptures: John 5 : 39. Of Moses: John 5 : 45-47. Of the People of Capernaum: Mark 1 : 27, 28; Luke 4 : 36, 37. Of Simon Peter: Luke 5 : 8. Of a Leprous Man: Math. 8 : 2. Of the People of Nain: Luke 7 : 16, 17. Of the People of the Cities and Villages: Math. 12 : 23. Of those in the Ship sailing to the country of the Gadarenes: Math. 8 : 27. Of the Multitudes: Math. 9 : 32, 33. Of Herod: Math. 14 : 1, 2. Of those in the Ship sailing to Capernaum: Math. 14 : 33. Of Peter: John 6 : 68, 69. Of the Syrophenician Woman: Math. 15 : 22. Of the Multitude by the Sea of Galilee: Mark 7 : 37. Of Peter: Math. 16 : 16. Of Peter, James, and John: Math. 17 : 4. Of the Voice from the Cloud: Math. 17 : 5. Of a certain Man: Mark 9 : 24. Of the People at the Feast: John 7 : 12, 40, 41. Of the Officers: John 7 : 46. Of the Blind Man: John 9 : 38. Of the Seventy: Luke 10 : 17. Of a certain Woman of the Company: Luke 11 : 27. Of the Chief Priests and Pharisees: John 11 : 47, 48. Of Caiaphas: John 11 : 49-52. Of two Blind Men, (Bartimeus): Math. 20 : 30-34; Mark 10 : 46. Of Zaccheus: Luke 19 : 6. Of those who cried Hosanna: John 12 : 12, 13. Of the Multitude: Luke 19 : 37, 38. Of the Children: Math. 21 : 15, 16. Of the Voice from Heaven: John 12 : 23-30. Of the People who were attentive to hear: Luke 19 : 48. Of the Disciples of the Pharisees and Herodians: Math. 22 : 16. Of the Multitude: Math. 22 : 33. Of the Pharisees and Common People: Math. 22 : 41, 42; Mark 12 : 37. Of the Institution of the Supper: Math. 26; Mark 14; Luke 22. The Comforter would testify: John 15 : 26. Of the Discomfiture of the Soldiers: John 18 : 6. Of Judas the Traitor: Math. 27 : 4. Of Pilate's wife: Math. 27 : 19. Of the penitent Thief on the Cross: Luke 23 : 41, 42. Of the rending of the Veil of the Temple: Math. 27 : 51. Of the rending of the rocks, the earthquake, the opening graves, and rising bodies: Math. 27 : 51-53. Of the Centurion: Math. 27 : 54; Luke 23 : 47. Of all the Spectators: Luke 23 : 48, 49. Of his unbroken Bones: John 19 : 33. Of the Earthquake and the descending Angel: Math. 28 : 2. Of Mary Magdalene: John 20 : 2. Of Mary Magdalene, to whom Jesus first appeared: Mark 16 : 9, 10; John 20 : 18. Of Mary Magdalene, Mary, the mother of James, and Salome, to whom He next appears: Math. 28; Mark 16; Luke 24. Of the Watch: Math. 28 : 11-15. Of the two Disciples going to Emmaus: Luke 24 : 32-35. Of Ten Disciples: John 20 : 25. Of Thomas: John 20 : 28. Of John: John 21 : 7. Of the rite of Baptism: Mark 16 : 15-17. Of the Signs following the preaching of the Gospel: Mark 16 : 17, 18, 22. Of those who saw Christ ascend: Mark 16 : 19; Luke 24 : 50, 51. Of Saul of Tarsus, and the Men journeying with him: Acts 9 : 1-7; and of Ananias: Verse 10. Of the five hundred to whom He appeared at one time. Of the two Angels at the Ascension. Of the subsequent acts of all who have since believed on his name.

From the above it will be seen that witnesses from heaven, earth,

and hell have testified for Christ. This testimony has not come from one or two only, but from thousands. Not from friends alone, but from the bitterest enemies. Not from the good only, but from the bad. Even Pilate, the judge himself, by whom Christ was tried, and delivered to be crucified, expressly declared that he could find no fault in him: Math. 27 : 18 ; Mark 15 : 10 ; Luke 23 : 4 ; John 18 : 38 ; 19 : 4, 6. With such a flood of light how can any one reasonably disbelieve? Then, is not this the Christ of God—the last King—the Saviour of the world? Could any thing more be said or done by another who should come and declare himself to be the Christ? We kindly submit these inquiries to our Jewish brethren—to infidels, and other scoffers.

When was there ever found, in favor of another individual, such an array of appropriate evidence, while absolutely nothing has been adduced in the least to invalidate Jesus' claims to the Messiahship? Was such evidence found in favor of Romulus, who flourished B.C. 753? Cyrus, B.C. 530? Confucius, B.C. 520? Croesus, B.C. 548? the Prophet Daniel, B.C. 559? Herodotus, B.C. 480? the Prophet Malachi, B.C. 436? Socrates, B.C. 429? Plato, B.C. 489? Aristotle, B.C. 345? Alexander, B.C. 335? Homer, B.C. 632? Cicero, B.C. 107? Nero, A.D. 50? Josephus, A.D. 93? Plutarch, A.D. 150? or the Christian Fathers? How impious, impolitic, and suicidal then must be the individual who cherishes opposition to his reign, or even undervalues the benefits which He proffers!

TITLES AND NAMES OF THE HOLY GHOST.

Breath of the Almighty. Comforter. Eternal Spirit. Free Spirit. God. Good Spirit. Holy Spirit. Holy Spirit of God. Holy Spirit of promise. Lord, The. Power of the Highest. Spirit, The. Spirit of the Lord God. Spirit of the Lord. Spirit of God. Spirit of the Father. Spirit of Christ. Spirit of the Son. Spirit of life. Spirit of grace. Spirit of prophecy. Spirit of adoption. Spirit of wisdom. Spirit of counsel. Spirit of might. Spirit of understanding. Spirit of knowledge. Spirit of the fear of the Lord. Spirit of truth. Spirit of holiness. Spirit of revelation. Spirit of judgment. Spirit of burning. Spirit of glory. Seven Spirits of God. Voice of the Lord.—Scripture Text-Book, p. 102.

SEC. IV.—THE CHRISTIAN DISPENSATION.

“AM I therefore become your enemy because I tell you the truth? The truth shall make you free. If ye love me keep my commandments.” Gal. 4 : 16 ; John 8 : 32 ; 14, 15.

CHRIST THE KING; HIS KINGDOM; THE CHURCH, ETC.

We have now entered upon the last Dispensation before the Millennium, or the second coming of Christ. Unlike others, it has but

one King—one Government over all; a Theocratic Democracy. It is to endure forever, and is different in its statutes and the administration of them, from each and all the dispensations of the past, except in so far as the Natural and Moral Law, and the principles growing out of them, are concerned. We now stand in no way obligated to either the Jewish or Patriarchal system, since both of them are defunct. Both have ceased together as to their claims upon man—all men, and for all coming time. As yet we are under only the Natural, Moral Law. No CONSTITUTIONAL CHARTER or Universal Precepts, have been published by this King. And they must all originate and proceed from him. We are now, all the people and nations under the whole heavens, on an equal foundation. There is no longer Jew or Gentile, Greek, Barbarian, Scythian, bond or free; kings, priests, potentates, and people—but all are one—distinctions and epithets are, or should be, forgotten. All altars, sacrifices, national temples, rituals, and ceremonies have ceased forever, and the world stands waiting to hear the first precept or word of command from its illustrious Leader. Not a ritual or special precept peculiar to any former dispensation, unless reenacted, is to have a place in this new Kingdom about to be set up. There is to be no arrogating of privileges by either Jew or Gentile. The Jewish nation has had her day, and is now a dependency of a Gentile nation. That people once so highly favored of God, have by their disobedience forfeited all special privileges. It is not for them to claim precedence. Nor has the Gentile any superior claim. This King was of the tribe of Judah, but the advent was to the Magi—the wise men of the East—Gentile men—holy and devout, who were thus honored instead of and above the Jew, as the first recipients of the tidings of his appearance. They too paid him the first earthly honors as the Messiah, the Christ of God. Boast not then, thou Jew, against the Greek; neither thou Gentile against the Jew, but take heed how ye receive this Son—this heir of all things, lest ye perish in your iniquity, and that without remedy. All now depends upon the manner of his reception. Whoever shall say, "We will not have this man to reign over us," He will fall upon and grind to powder. And as the Father hath given all power both in heaven and on earth to this his Son who is now Lord of all, it will avail nothing for any delinquent, kinsman according to the flesh or not, to fly to their Priests, their Urim and Thummim, their Shekinahs or altars, or even to the Father himself; the kingdom is already given up to this Son, who is to rule till every knee shall bow to him, and all his incorrigible enemies are under his feet. Beware then, O thou reviler, thou blasphemer, or thou opposer in any way, or ye neglectors, and be ye at peace with him. Remember, then, that all that was distinctive of a Jew or Gentile, is to be observed no more forever. They now give place for those special and peculiar precepts to be adopted for the future use of a common people, both the good and the bad. Let all listen as they shall be revealed to us. Every body knows that whoever sets up and establishes a kingdom has much to do. This is true of the Christian's King, notwithstanding the advantages which Christ enjoys over

all other kings; namely, the magistracy and judicial system growing out of the revealed will of God—the Ten Commandments. This system necessarily and naturally spreads itself over all dispensations; through all time, whoever may be Ruler, or what kind soever the form of Government may be; whether a Theocracy, an Aristocracy, or a Democracy. And as the subjects of CHRIST'S KINGDOM, a phrase rather to be used than "the Christian Dispensation," were, as heretofore, under this Natural Law, as seen in the precepts of the Ten Commandments, it would be of less consequence whether He should enter directly upon the preceptive part of his labor, or leave it till circumstances favorable to making deep and lasting impressions should occur, especially as his was not to be a Kingdom of rituals, rites, and ceremonies, as were its predecessors, but of action, of aggression, subjugation. Not of rites and ceremonies the people already had abundance. The symbols of Christ's Church or Kingdom could be remembered by one rehearsal by any possessing the smallest capacity. Of rites there were none. Of PRECEPTS, coming from the Divine Person as they would, this great Commentator on the Natural, General, Universal Law, the Law of Being, there would be many. Then again those of the SPECIAL class, which were to distinguish this from all former dispensations, and foreshadow all its peculiarities, would be numerous. These could not and need not all of them be spoken at any given time, nor on any one occasion; but would be more impressively and favorably received if delivered as circumstances and occasions might call them forth. And such in reality was the case, as shall be seen in the investigation. Favorable indeed it is for us that we have the history of this whole matter as recorded by the four Evangelists, containing the CONSTITUTIONAL CHARTER of the laws and government of this Kingdom, of the Church of Christ. It is the LAW-BOOK of this Dispensation, and (like the Pentateuch to the Old Testament) together with its supplements—the Acts of the Apostles, the Epistles, etc., of the New, contains all we need for instruction, correction, etc., to furnish the man of God to every good word and work. It will be our text-book. From it will our mottoes be taken.

We do not pretend to exhaust the testimony, or answers, or any one topic, nor to have always copied the most appropriate and satisfactory, although it was once our intention to have done so in this volume. That must be left for another time, and for another book; namely, "The Statutes and Judgments for the use of Man."

This Dispensation has also a PRIESTHOOD, but differing widely from each and all that have gone before it. Here, instead of a dumb animal for an offering, and a mere man to slay and offer it upon an altar, we have the Antitype offering himself—shedding his own blood once for all. And though slain for man's redemption, He rose, and ever liveth, to plead at the right hand of the Father for us. Henceforth there is to be made no more typical offering for sin, but all who would worship God must do it in spirit and in truth. And in John 4: 1-30, we read the proclamation of Christ to the woman of Samaria, from which we learn most conclusively that, in two or three

years, when He should hang upon the cross, saying, "It is finished," when the veil of the Temple should be rent, then would the middle wall of partition between Gentile and Jew, and all that was peculiar to those dispensations—their priests, their altars, sacrifices, tabernacle, in fact, the entire ritual, from least to greatest, first to last, would pass away—be abolished never to return, since that which was typified and foreshadowed had been fully realized. And this dying act of his, sealing it with his blood—for without shedding of blood there could be no remission of sin, was to be, as intimated to this woman, the preparing the way for the Christian—the last dispensation which would never end. Indeed, it was forever putting away the former, and introducing the latter, so that He was the only King in Zion, the Great High Priest, and all his people were kings and priests to God under him. And by this one act, restitution to the Paradisiacal state of all that should believe in him as the Saviour of the world and keep his commandments, was to be realized, and each and all to have direct access to God through his name, as if they had never sinned. To do which, no one need travel to Jerusalem, nor turn his face thitherward—nor to the mountain of Samaria, nor to any Jewish altar, temple, tabernacle, or synagogue. Neither would it be necessary to seek for a lamb, a bullock, or any thing else for a sacrifice, no, not even for a priest, for there would be no need for either. All who possessed an humble, broken, contrite heart might offer as acceptable service as was ever offered by Moses, Aaron, David, or Isaiah. And that a deadly blow might be given to Satan and his kingdom from this time henceforth and forever, every man was to be his own priest and king also; for this would establish the **EQUALITY OF THE BROTHERHOOD**, and leave no hope or temptation for the ambitious aspirant. This seems to be evident from the fact that the twelve apostles, after the institution of the Lord's supper, while yet sitting at the table, and just before his crucifixion, again pressed the inquiry, "Who shall be greatest?" showing conclusively that up to that moment they could not see the least thing upon which to build the hope or expectation of preëminence among the brotherhood. No! not even the promised keys to Peter excited such expectations. And Christ answered them, that the princes of the Gentiles exercised lordship over them, and that the great exercised authority upon them, and they that were appointed to rule over them, were accounted benefactors; but, added he, it shall not be so among you; but whosoever will be greatest let him be your servant. All this was said and repeated in answer to a direct inquiry, "Who among his disciples should be greatest?" And let it be observed, that if the epithets, "*princes*," "*exercise lordship*," "*dominion*," "*authority*," "*rule over them*," etc., etc., are not broad enough to cover the *assumption* of authority and power of ecclesiastics, as well as the *exercise* of it, now so tenaciously and pertinaciously claimed, over the common brotherhood, and so directly at variance with the explicit declaration of Christ, the only Law-giver of this dispensation, it is difficult to see how it can be done. But in order to know and understand fully and precisely what are to be the government and laws of

the "King of kings, and Lord of lords," to know more about the Kingdom which is to rule over all, and to last forever, it may be profitable to consider more fully what the rules and regulations were that should be observed by his subjects. And here let it be repeated, that nothing that Christ does not bring from what was peculiar to former dispensations into the Christian, has any place therein. As a matter of course He would bring along with him the representatives, the daguerreotypes of the fundamental, the natural, the constitutional law of being—the Ten Commandments; for they are unchangeably the same, of general, universal application to all people, and through all time, even if He had not thus honored them, and though they had never been promulgated from Sinai. As they were never made, so they never can become inoperative or obsolete. Nor are we to take as a rule or law of this Kingdom, what is not given by Christ so specifically and intelligibly that it can not be understood by his subjects when properly presented to their consideration. Nothing ambiguous, traditionary, or presumptive is to be a set-off against Christ's constitutional, fundamental Law, expressed or unquestionably to be inferred by sensible men. Nor is an EXAM-
 PLE, claiming to have come from Peter, John, Paul, or any mere man, inspired or uninspired, or from all of them combined, or from the Fathers of the Church of the first, second, or third centuries, to be taken rather than Christ's declaration and acts to the contrary. For Christ either had or He had not definite rules for the government and guidance of his people. If He had such rules, we expect to find them. If we find them not, we shall hesitate in believing that He is the King foretold. For every Dispensation has had, and this too must have its *peculiar* statutes and ordinances, so clearly stated as not to be misunderstood; and this one surely, more than any one before it, inasmuch as it is more extensive and enduring. THE WORD does show beyond a reasonable doubt that this Christ is the true King, spoken of in it. It will also show what is the Nature, the Design, the Extent, Duration, etc., etc., of this Kingdom. He has specific and definite rules, requisite or appropriate in and to all governments of which moral, accountable beings are subjects, showing: Who may become subjects; by what means they may be made acquainted with the fact, etc., etc.; what are the requisite character and qualifications for membership; how those qualifications may be acquired; what are the specified and only rules of discipline for the subjects; what are the symbols of the ordinances, and who may administer, and who may partake of them, etc., etc. He also presents and defines the Gospel of the Kingdom, and specifies who may preach it, and what it is to preach it. Now, who does not know that if Christ's explicit instructions are to be found anywhere in the Bible, they will be found in one or more of the writings of the Evangelists?—which writings will first and separately from the rest of the Scriptures be examined. After this should time and strength be enjoyed, something said by the other inspired writers may be added, in confirmation of what will be adduced.

It may be proper to notify the reader that our quotations are made

from "THE WORDS OF CHRIST," by Harmon Kingsbury; published by Calkins & Stiles, No. 348 Broadway, New-York.

CHRIST IS KING.

"There came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased: hear him."

John 18 : 37. Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Luke 19 : 38. Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

John 6 : 15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Matt. 28 : 18. All power is given unto me in heaven and in earth.

Matt. 11 : 27. All things are delivered unto me of my Father.

Luke 12 : 8, 9. I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

But he that denieth me before men, shall be denied before the angels of God.

Matt. 7 : 29. For he taught them as one having authority, and not as the scribes.

We shall now quote from "The Words of Christ," many of his early sayings, in which the reader will discover much other testimony concerning his Kingship.

Christ disputes with the doctors at the age of twelve years; and alludes to his mission.

How is it that ye sought me? Wist ye not that I must be about my Father's business? Luke 2 : 41-52.

For his private history, from this time to his thirtieth year, see Luke 2 : 40-52—about which time He was baptized, proved to be the Son of God, and commenced his ministry, which continued about four years.

What seek ye? Come and see. Thou art Simon the son of Jona; thou shalt be called Cephas. John 1 : 35-42.

Follow me. Behold an Israelite indeed, in whom there is no guile! Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. John 1 : 43-51.

Exhibits his credentials at Cana of Galilee, in the article of Miracles.

MIRACLE.—Woman, what have I to do with thee? Mine hour is not yet come. Fill the water-pots with water. Draw out now, and bear unto the governor of the feast. John 2 : 1-11.

Asserts his right, as Son of God, to the heirship of the kingdom.

Take these things hence; make not my father's house an house of merchandise. Destroy this temple, and in three days I will raise it up. John 2 : 13-22.

Declares his Messiahship—The coming of his Kingdom—The downfall of Judaism—The Spiritual Worship, and the end of Rituals—Discourse with the woman of Samaria.

Give me to drink. If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. Go, call thy husband, and come hither. Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: We know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth. I that speak unto thee am He. John 4 : 1-30.

I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors. John 4 : 31-38.

MIRACLE.—Except ye see signs and wonders, ye will not believe. Go thy way; thy son liveth. John 4 : 46-54.

CHRIST'S BAPTISM.—Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Matt. 3; Mark 1; Luke 3.

CHRIST'S TEMPTATION.—It is written, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. It is written again, Thou shalt not tempt the Lord thy God.

Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. 4; Mark 1; Luke 4.

MIRACLE.—Wilt thou be made whole? Rise, take up thy bed and walk. John 5: 1-13.

DISCOURSE.—BETHESDA.—Behold thou art made whole: sin no more, lest a worse thing come unto thee. My Father worketh hitherto, and I work. John 5: 14-18.

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is past from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. John 5: 19-30.

If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye be-

lieve, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuses you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John 5 : 31-47.

The Commencement of Christ's more Public Ministry.

The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. Mark 1 : 15; Luke : 4; Matt. : 4.

DISCOURSE.—This day is this scripture fulfilled in your ears. Ye will surely say unto me this proverb, Physician heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. Luke 4 : 16-30.

SIMON AND ANDREW.—Come ye after me, and I will make you to become fishers of men. Matt. 4; Mark 1.

MIRACLE.—Hold thy peace, and come out of him. Mark 1; Luke 4 : 35.

Let us go into the next towns, that I may preach there also: for therefore came I forth. I must preach the kingdom of God to other cities also, for therefore am I sent. Mark 1; Luke 4.

MIRACLE.—Launch out into the deep, and let down your nets for a draught. Fear not: from henceforth thou shalt catch men. Luke 5 : 4-11.

MIRACLE.—I will: be thou clean. See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those thing which Moses commanded, for a testimonial unto them. Matt. 8; Mark 1; Luke 5.

Son, be of good cheer; thy sins are forgiven thee. Why reason ye these things in your hearts? wherefore think ye evil in your hearts? for whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, I say unto thee, Arise, and take up thy bed, and go thy way into thine house. Matt. 9; Mark 2; Luke 5.

MATTHEW.—Follow me. Matt. 9; Mark 2; Luke 5.

They that are whole have no need of the physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Matt. 3 : 9; Mark 2; Luke 5.

Can ye make the children of the bride-chamber fast and mourn, as long as the bridegroom is with them? As long as they have the

bridegroom with them, they can not fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. Matt 9; Mark 2; Luke 5.

PARABLE.—No man seweth a piece of new cloth on an old garment; if otherwise, then both the new piece which is put in to fill it up, taketh away from the old garment, and the rent is made worse; and the piece that was taken out of the new, agreeth not with the old. Matt. 9; Mark 2; Luke 5.

PARABLE.—And no man putteth new wine into old bottles, else the new wine will burst the bottles, and the wine is spilled; and the bottles will be marred. But new wine must be put into new bottles, and both are preserved. Mark 2; Luke 5.

PARABLE.—No man, also, having drunk old wine, straightway desireth new, for he saith, The old is better. Luke 5 : 39.

DISCOURSE.—Have ye never read so much as this, what David did, when he had need, and was an hungered, he and they that were with him; how he went into the house of God, in the days of Abiathar, the high priest, and did take and eat the shew-bread, and gave also to them that were with him, which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also even of the sabbath-day. Matt. 12; Mark 2; Luke 6.

MIRACLE.—Rise up and stand forth in the midst. I will ask you one thing: Is it lawful on the sabbath-days to do good, or to do evil? to save life, or destroy it? What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much, then, is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-day. Stretch forth thine hand. Matt. 12; Mark 3; Luke 6.

Christ now appoints his twelve apostles. And he called unto him his disciples whom he would; and of them he chose and ordained twelve, that they should be with him; and that he might send them forth to preach and to have power to heal sicknesses, and to cast out devils. Simon (whom he also named *Peter*) and *Andrew* his brother, and *James* the son of *Zebedee*, and *John* the brother of *James*; (and he surnamed them *Boanerges*, which is the sons of thunder,) and *Philip*, and *Bartholomew*, and *Matthew*, and *Thomas*, and *James* the son of *Alpheus*, and *Judas*, and *Thaddeus* the brother of *James*, and *Simon* the *Canaanite*, called *Zelotes*, and *Judas Iscariot* which also betrayed him. Mark 3; Luke 6.

Proclaims an extended summary of the constitutional charter of the Christian system, in his Sermon on the Mount.

DISCOURSE.—Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be

comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and revile you, and persecute you, and shall say all manner of evil against you falsely. Rejoice ye in that day, and be exceeding glad: and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers. So persecuted they the prophets which were before you. Matt. 5; Luke 6.

But wo unto you that are rich! for ye have received your consolation. Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep. Wo unto you when all men shall speak well of you! for so did their fathers to the false prophets. Luke 6: 24-26.

PARABLE.—Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5: 13-16.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. 5: 17-20.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say to you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by

no means come out thence, till thou hast paid the uttermost farthing. Matt. 5 : 21-26.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt. 5 : 27-30.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Matt. 5 : 31, 32.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Matt. 5 : 33-37.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to every man that asketh of thee; and from him that would borrow of thee turn not thou away: and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. Matt. 5; Luke 6.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, which hear, Love your enemies, do good to them that hate you, bless them that curse you, and pray for them which despitefully use you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust. Matt. 5; Luke 6.

For if ye love them which love you, what reward have ye? For sinners also love those that love them. Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to re-

ceive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful and perfect, even as your Father which is in heaven is merciful and perfect. Matt. 5; Luke 6.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. Matt. 6: 1-4.

Lord's Prayer.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever, Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6: 5-15.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. Matt. 6: 16-18.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

for where your treasure is there will your heart be also. Matt. 6 : 19-21.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! Matt. 6 : 22, 23.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matt. 6 : 24-34.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with what judgment ye judge, ye shall be judged: and with the same measure ye mete withal, it shall be measured to you again. Matt. 7; Luke 6.

PARABLE.—Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye; or how canst thou say to thy brother, Brother, let me pull out the mote that is thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. Matt. 7; Luke 6.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Matt. 7 : 6.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, re-

ceiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7: 7-12.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. 7: 13, 14.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: wherefore by their fruits ye shall know them, for of the abundance of the heart his mouth speaketh. Matt. 7; Luke 6.

PARABLE.—And why call ye me Lord, Lord, and do not the things which I say? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore, whosoever cometh to me, and heareth these sayings of mine, and doeth them, I will show you to whom he is like. He is like unto a wise man, which built his house, and digged deep, and laid the foundation on a rock: and when the rain descended, and the floods came, and the winds blew, the stream beat vehemently upon that house and could not shake it; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, that, without a foundation, built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and the stream did beat vehemently upon that house, and immediately it fell; and the ruin of that house was great. Matt. 6: 7; Luke 6.

It is written, My house shall be called the house of prayer, but ye have made it a den of thieves. Matt. 21; Luke 19.

THE KING.

Much has already been said in behalf of Jesus of Nazareth as the true Messiah, the Christ of God, and we shall have occasion to say much more as we proceed. Suffice it to say at this time, **CHRIST IS OUR KING.** He was not only King of the Jews, but He is King of his people.

Every king must have a **KINGDOM**; but every king has not necessarily a **CHURCH**, in the New Testament acceptation of that phrase. But Jesus had both a Kingdom and a Church. Landed and other possessions alone constitute not a kingdom; but voluntary, obedient subjects are indispensable. Each and all those subjects which believe in, and receive Christ as their King, are his kingdom. They are the temple of the Holy Ghost. The kingdom of God is within each and every one of them. Christ and the Father enter into such an heart, supping and dwelling with them. Christ's kingdom, He says, is not of this world, etc., etc. But while it is true that every such subject is the kingdom of God, of Heaven, of Christ, etc., it is not true that every such subject is **CHRIST'S CHURCH**; for in New Testament times, as well as before and since, *church* meant **ASSEMBLY, congregation**—more than one. Nor was it confined to religious bodies; consequently one person can not, with strict propriety, be denominated Christ's Church.

Christ uses the word church in his charter but twice; *first*, in his answer to Peter, "On this rock will I build my church," (Mat. 16: 18,) not my visible kingdom; for this can and will exist wherever there is the "born again," the humble and contrite heart, spiritual worship, or homage to this King, or obedience to his will. The Church here means Christ's party. The "rock" means the great truth which the Father had revealed to Peter, namely, "Thou art the Christ, the Son of the living God;" and on it, this foundation belief, is Christianity to be built. Christ is represented as the chief corner-stone. He and the Apostles are the first that were placed in its walls, the walls of this New Jerusalem, this grand structure or building which Christ is rearing, not has already reared and completed, for all the faithful from his day down to the present, have become polished stones, and have been placed in its walls. And the same work is still going on, and will continue till Christ shall himself come, and place the last spirit redeemed by his blood, upon the top, amid shouts of great and ceaseless rejoicing.

This is Christ's work, not Peter's. Peter still remains, in his own estimation, and that of the other apostles, but an equal, an humble member of the twelve, no higher, no better, no lower than they, or each of them, as is evident from the fact that both he and they long after this disputed among themselves who should be greatest.

The same may be said respecting the "keys," etc. Neither gave Peter any supremacy over the rest of the apostles, for neither of them, nor each and all of them together, could polish and place a single stone in this edifice; for Christ alone was competent to decide as to

the character of the material presented. Indeed, subsequently the keys were delivered to all the apostles. They—the disciples, all the saints—could and should do much in *gathering* the material; but as they lacked the prescience necessary to the next step, there was an end to their labors in this particular.

There is a beautiful resemblance between these two similes, the kingdom of God and the Church; for neither of them has, or can have, a visible organization. Nor can they have any external officers. Christ says expressly, “My kingdom is not of this world,” or like the kingdoms of the Gentiles. Not one of you, my disciples, shall be greatest, for ye are brethren. My kingdom is in every humble, believing heart. It cometh not with observation. It is like leaven, a grain of mustard seed, etc., etc. It cometh silently, noiselessly, unobserved. The wind bloweth where it listeth; you hear the sound thereof, but can not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit. Yes, they are thus born, and are become subjects of my kingdom before another soul is aware of it. They are also stones or members of my spiritual house, before any other person in this world does or can know it. The process of polishing, already begun, must go on under my forming hand, when the subject will become a part of my Church, or the general assembly and church of the first-born. One of the means of polishing is in fulfilling the command, Go, preach my Gospel; go, work to-day in my vineyard. As a further illustration of “on this rock,” and “the keys of the kingdom,” we insert two extracts which may throw additional light on this point.

The *second* and *third* places in which Christ uses the word church, are found in Mat. 18, namely, “Go, tell it to the church;” “but if he neglect to hear the church,” etc., that is, the collective brethren of the particular locality where the parties are known, and the facts of the case had been investigated in the manner prescribed, when this is practicable. And as unbelievers also would become acquainted with the fact and the circumstances, Christ might have meant, and probably did mean, those religious assemblies, the church, instead of my Church, as heretofore, composed of believers and unbelievers, that the unworthy member could no longer palm himself off upon community as an accredited believer or disciple of our Lord. That the cause of Christ and the brotherhood should not thereby be scandalized, this course, in all cases, was thought to be indispensable.

Perhaps it will not be inappropriate to subjoin an explanatory remark from the pen of another on the word Petros. “The word Petros here given by our Lord to Simon, the son of Jona, in the Greek language signifies, as every one acquainted with that tongue well knows, a stone; and had it been the intention of the Saviour to have built his church on the person of Peter, that is, Petros, he would doubtless have used the dative case of the noun Petros, instead of employing another word as he has done. It would then have read *epi* to *Petro*—upon this Peter or stone, etc. But the Saviour used another word, Petra, which always means a rock or foundation, and seems to have been selected here by our Lord to mark a distinction

between Simon, whom he calls Petros, or a stone; while, as if expressly to prevent the error into which Romanists have fallen in unfolding the meaning of this text, he makes choice of the word Petros, to show that it was not upon Peter, but upon that great fundamental article of the Christian religion revealed by the Almighty to Simon Peter, that Jesus was the Christ, the Son of the living God. This great truth is the foundation of Christianity, around which all other truths cluster, and on which they all depend. In consequence of having received this divine revelation, Christ pronounces Peter blessed or happy: 'Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Simon, the son of Jona, is not at present the leading topic of this discourse between our Lord and his apostle, but the grand discovery of the character of Christ made by the Father to him. This truth, then, was evidently *that* which gave prominence to this apostle, and induced the Saviour to give him the surname of Petros, or Peter, a stone, while he uses Petra, another word, to signify his divine sonship, the rock or foundation on which the Christian Church rests for support. It must appear evident to every one who reflects on this distinction of words employed by our Lord, that he must have intended to express two distinct things, namely, first, the one great foundation of the Christian religion; and second, the personal distinction conferred upon Peter. The substance of this passage seems to amount simply to this, namely, that, as Peter was the first among the apostles who acknowledged the divine character and mission of his master, Christ was pleased, also, to honor Peter, in consequence of this confession of the Christian faith, by making him a leading instrument in building up his infant Church in the world. In accordance with this promise, Peter was the first to preach to the Jews, on the day of Pentecost, by which about three thousand souls were converted to the faith of Christ. The same honored apostle first opened the door of Gospel grace to the Gentiles, by preaching Christ to the family of Cornelius, the centurion."

THE KEYS OF THE KINGDOM OF HEAVEN are the words of God, or the Gospel of the kingdom, which alone had power to unlock the flinty heart, and let God, the Saviour, in, when it would become his kingdom indeed. This is the true key to unlock the mystery of the keys. Peter, on the day of Pentecost, was to take them—the words of Christ, the words of life, and, by the application of the Spirit, cause the heart of sinners to be pricked, and finally to yield a willing obedience to Christ, thereby becoming his subjects—kingdom. Christ, referring to the kingdom, doubtless had allusion to the practice which obtained in oriental countries among noblemen and wealthy individuals who, when leaving home to go abroad, were accustomed to deliver to their chief stewards the keys of their treasures.

HIS KINGDOM.

A KINGDOM, in a political sense, implies a possession of one or more countries—a certain territory inhabited by men who are, willingly or

unwillingly, subject to a king or some arbitrary ruler. In the New Testament it is not used in this sense when it refers either to the government of the Father or the Son; for example, "The kingdom of God is within you;" "for yours is the kingdom of heaven;" "my kingdom is not of this world," or like the kingdoms of men.

Men's kingdoms and dominions are over men and things; God's and Christ's kingdom and dominion are over mind, affections—the heart only. The former is visible, and has necessarily a visible organization; the latter is invisible. It cometh not with observation. The first is merely temporal and mutable; the latter is both temporal and eternal, and always immutable. And it is said of the first that "the nation and kingdom that will not serve thee (the latter) shall perish." The kingdoms of this world are become *the kingdoms* of our Lord and of his Christ; and He shall reign forever and ever.

THE KINGDOM OF GOD—of Christ is within you, that is, it has complete possession and control of those affections and dispositions which are requisite to his dwelling amicably in the subject. And there is such reciprocity of interest and feeling between the ruler and subject manifested as on no other occasion, nor under any other circumstances. Yes, the person who has thus given up himself to the control of another, is a temple for the Holy Ghost to dwell in. He is the willing and obedient subject of the King of kings and Lord of lords.

KINGDOM OF HEAVEN is the property of redeemed saints. It will be the future residence of all who serve God in sincerity and truth. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The persecuted for righteousness' sake; for theirs is the kingdom of heaven. And God and Christ are and will be there in their glory. For we are commanded to pray to our Father who is in heaven, and Christ said, where he should dwell, there should his servants be.

Yes, all ye faithful and true, the kingdom of heaven is yours, yours now and forever; for Christ as King is able and willing to keep and defend you. His kingdom is to be an everlasting kingdom, and of his dominion there will be no end.

God's kingdom—Christ's kingdom, then, can not be like the kingdoms of the Gentiles. The subjects of these are visible, and are often such unwillingly. The subjects of the kingdom of God are always invisible, and willing, voluntary subjects. Those have many kings and frequent changes; these have for their king God—Christ alone, and their government is unchangeable.

From what has been said, it is easy to see that the CHURCH, an assembly, a congregation, any organized, chartered body of believers, can not be the kingdom of God—of Christ. Such an assembly or body, in the first place, never did, and never can in this world exist in all respects as entirely, constantly, truly, and wholly one and undivided in their affections, dispositions, purposes, hopes, and joys, as an individual can. If these organized peoples can be Christ's Church, the kingdom of God, the kingdom of heaven, then the texts relating to his kingdom can not be true.

Christ's party or kingdom may and does consist in part of persons

from these visible organizations, but not in consequence of being thus connected.

The term CHURCH, according to the New Testament usage, always applies to a religious assembly. When Christ uses it, as in Mat. 16 : 18, "Build my church," He doubtless meant the invisible members of his kingdom which He should lay in his temple, whose foundation was the prophets and apostles, himself being the chief corner-stone. The other references in which Christ uses this term are found in Mat. 18 : 17, and would seem to imply those religious assemblies with which the parties alluded to therein most frequently met, so that the least injury would result from the offense complained of. Indeed, we know not how it can apply to any other. And such assemblies necessarily are composed of the good and the bad; consequently, can not be the kingdom of God, of Christ, Christ's redeemed people, who, without a visible organization, or any thing like the churches or kingdoms of this world, He is polishing for places in his temple—the New Jerusalem. Nothing shall enter the kingdom of God, of Christ, that defileth or maketh a lie; whereas the worst of men are sometimes found in these human organizations; therefore they can not be Christ's church, nor his kingdom, which terms are synonymous in respect to his people, his party, the redeemed ones, the faithful, the kingdom of God, and of the kingdom of heaven.

THE LAW and GOVERNMENT of this kingdom are very different from what obtains among worldly, wicked men. Good men whose is the kingdom of heaven, would be under God's law—his precepts and regulations alone; while bad men, the subjects of Satan's kingdom, will have men's statutes and ordinances over them, or rather none at all.

THE GOSPEL OF THE KINGDOM of God, or of Christ—for they are one in this thing—is altogether unlike any thing else in the moral world. Christ's subjects are governed by reason and the will of God made known to them through his Gospel. They need no prisons, no bars, no gibbets, no threatenings of hell, here or hereafter to deter them from doing evil; neither do they need promises of present or future good to encourage them to right action. They only need to know that a thing is wrong and forbidden by God, because it is wrong, to fly from it as from a deadly pestilence. They only need to know a thing is right to choose it, yea, to cling to it with the tenacity of death. They love God, because He is right. They obey him for the same reason, and not merely because He requires it. With this Gospel in their hands, not even his command to disobey it, were that possible, could secure respect or obedience from them. Even the very thought is abhorrent.

KINGDOM OF GOD is that condition or disposition of soul which desires and enjoys God's absolute and unconditional control over it, the possession, the property of God.

KINGDOM OF HEAVEN is the home, the possession of the righteous, the pure in heart, the persecuted of this world for righteousness' sake, the place into which nothing enters that defileth or maketh a lie, the souls of the redeemed.

THE KINGDOM OF CHRIST, His Church, is the entire and complete control which He maintains over all the faithful whether few or many. Where two or three are gathered together in my name, there am I in the midst of them. The kingdom of God, of Christ, or his Church or assembly, meaning only and always the born again, all the faithful, are nearly synonymous terms, and sometimes are used in the New Testament interchangeably.

We think the translators committed an error in following the direction of King James in their translation of our present English Bible, by rendering the phrase *ekklesia* church, instead of assembly. There was in the early date of Christianity no such thing as an organized, chartered, officered assembly of Christians. Their assemblies were all more or less accidental, ephemeral. Here to-day, and gone to-morrow. There were Jewish and Pagan assemblies, some of which were fixed and officered, and others were not; but none of these had any thing to do with nor in the Christian dispensation, because they formed no part of the Christian charter.

Thus, when we keep in mind the distinctions as above, it will be easy to conceive what our views would now have been, had the word assembly instead of church been used. It would seem to be useless to discourse upon the change of the meaning of the term church since that day, signifying now less an assembly than an organized band of professed Christians—Pagans, Mohammedans, Mormons, or their accredited officers, agents, delegates, or even the respective buildings in which they worship.

In the English version of the Old Testament, the phrases, Kingdom of God, and Kingdom of Heaven, are not used in the Old Testament. The kingdom of Christ is emphatically his people or party, his assembly. "Remember me when thou comest into thy kingdom; to-day shalt thou be with me in paradise."

The phrase KINGDOM OF GOD is used in the New Testament seventy-three times.

In Mat., five times—6 : 33 ; 12 : 28 ; 19 : 24 ; 21 : 37, 43.

In Mark, fifteen times—1 : 14, 15 ; 4 : 11, 26, 30 ; 9 : 1, 47 ; 10 : 14, 15, 23, 24, 25 ; 12 : 34 ; 14 : 25 ; 15 : 43.

In Luke, thirty-three times—4 : 43 ; 6 : 20 ; 7 : 28 ; 8 : 1, 10 ; 9 : 2, 11, 27, 60, 62 ; 10 : 9, 11 ; 11 : 20 ; 12 : 31 ; 13 : 18, 20, 28, 29 ; 14 : 15 ; 16 : 16 ; 17 : 20, 21 ; 18 : 16, 17, 24, 25, 29 ; 19 : 11 ; 21 : 31 ; 22 : 16, 18 ; 23 : 51.

In John, twice—3 : 3, 5.

In Acts, seven times—1 : 3 ; 8 : 12 ; 14 : 22 ; 19 : 8 ; 20 : 25 ; 28 : 23, 31.

In Rom.—14 : 17.

In 1 Cor., four times—4 : 20 ; 6 : 9, 10 ; 15 : 50.

The phrase *Church* is not met with in the Old Testament Scriptures. In the New it is used in the singular number, seventy-two times; in the plural, thirty-three; together, one hundred and five times. In Matthew it is used three times, namely, in chapter 16 : 18 ; 18 : 17. The other evangelists do not mention it all.

The kingdom of God consists of those dispositions and affections

which insure cheerful obedience to God. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

The kingdom of heaven is the dwelling-place, the possession of the general assembly and Church of the first-born of all the Redeemed. These servants, body and soul, are the kingdom of Christ. Heaven is the dwelling-place also of the Father and the Son; while for the present this earth is called the dwelling-place of the HOLY GHOST. "Wo unto you, scribes and hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." They will not suffer the key of the Gospel of Christ to do its appropriate work, and consequently rob heaven of its inhabitants, and Christ of his subjects.

Christ says, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight;" "but now is my kingdom not from hence."

It is said: "The gates of hell shall never prevail against Christ's Church." Nor shall they. The kingdom of heaven, of God, of Christ, Christ's assembly, all the faithful, the redeemed, the born-again, Satan has never, and never can overthrow or prevail against them. They endure and live on, lengthening their cords and strengthening their stakes, growing larger and larger, like the mustard plant, and, like the leaven put into meal, leavening all who will come under their influence. And one reason why these enemies of Christ's party can not prevail against and destroy them is, they are not found in a chartered, visible body, with officers at their head which, when attacked and discomfited, with loss of leader and organization, may forever after be unable to rally. While, to prevail utterly against Christ's party or kingdom would be to destroy every true and faithful follower on earth, and erect upon their ruins the gates of hell, which never has and never will take place.

But the organized, man-made churches, both of the Catholic and Mohammedan, so far as vital godliness is concerned, have often, and for a long time together, been under the power of Satan. Even the Greek, the Papal, and Mohammedan churches at *this* day, and not a few of the Protestants, are under the influence of the gates of hell, sinking deeper and deeper in the mire of error and vice, and because of their visible organizations, their leaders, rites, ceremonies, etc. The blind are leading the blind, and they can not but fall into the ditch.

PARABLE.—Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Mat. 13 : 44.

PARABLE.—Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it. Mat. 13 : 45, 46.

PARABLE.—Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good

into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Mat. 13 : 47-50.

PARABLE.—Have ye understood all these things? Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Mat. 13 : 51, 52.

PARABLE.—For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen. Mat. 20 : 1-16.

Sayest thou this thing of thyself? or did others tell it thee of me? My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. John 18 : 35-37.

The kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you. Luke 17 : 20, 21.

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. Mat. 19; Mark 10; Luke 18.

This kingdom of God or of heaven is in a person as seed is in the ground. It is the thing termed being born again. It is the love of God in the heart, the hungering and thirsting after righteousness—

that which attaches the good and loyal subject to his heavenly Master. It is the kingdom, the temple, the heaven in which God dwells.

KING AND KINGDOM.

To recapitulate a little: Jesus of Nazareth is our King—the King of this last dispensation. At the age of twelve years He disputes with the doctors, alludes to the nature of his mission, and the fidelity with which He would fulfill it. He at the age of thirty, calls Philip and Nathaniel, and, not long after, Simon and Andrew, James and John, and at a still later date Matthew, to accompany him. Next He exhibits his credentials as King—the sent of God, by the miracle at Cana of Galilee. These were frequently presented during the whole of his mission on earth; establishing beyond a reasonable doubt the truth of his words, the righteousness of his claims, the Divinity of his Person, and the legitimacy of his Kingdom. Soon after this we see him in the Temple, clearing it of the buyers and sellers, the brokers and speculators, thereby taking actual possession of it in the name of his Father, whose house it was—which was erected for a house of prayer, but had now become a house of merchandise, a den of thieves. The same process was again repeated toward the close of his ministry.

Immediately after, in his discourse with Nicodemus, He publishes, somewhat, the nature of the Kingdom of Heaven, and the character requisite to citizenship. Then, in his journey through Samaria, by the well of Jacob, He issued the PROCLAMATION—his proclamation as King, in the conversation with a woman of the city of Sychar, of the speedy downfall of Judaism, with all its paraphernalia, and the introduction of a new Kingdom, of a spiritual reign, of which He was to be the head. And at the same time He gave some of the statutes which were new, and to be observed by all the subjects of his Kingdom.

Now this King is baptized, or coronated, if you please, for it is difficult to perceive how it should be necessary for him to receive a baptism “unto repentance” from his forerunner—one of his own subjects. But however this may be, it was not far from the time, if not at the very time of his coronation. The time of his last entrance into Jerusalem, amid the hosannas of the multitude, looks a little like the “crowning him King,” or “Lord of all.” However, we believe that the time of the baptism, when the Spirit of God descended in a bodily shape, like a dove, and lit upon him, and the voice from the clouds, from heaven, said, “This is my beloved Son in whom I am well pleased, hear him,” was the coronation period and service. Surely, no earthly king ever received a more brilliant crown, royal diadem, nor from a more illustrious personage. Some harmonists place this circumstance at an earlier date, even before the Marriage at Cana; but the decision of this point is not material to our present purpose.

And now this King, with credentials and a crown, with proclama-

tions of the nature of his Kingdom, and some of the laws peculiar to it, etc., and under the excitement occasioned by such phenomena, He, Christ, was led by the Spirit into the wilderness, to be tempted by the devil. Satan, the prince, the god of this world, was not willing to abdicate his throne, relinquish his claims, surrender his possessions, dominion, without a struggle, a full trial of his strength, and hence his stratagem, his bold and fearless assault upon this new rival or claimant. But the elements of Christ's Kingdom, like the rays of light, are expansive, diffusive, aggressive, subversive, subjective. The Kingdoms of this world must all submit to the Kingdom which Christ has set up, for it will spread from sea to sea, and from the river to the end of the earth. It is the stone cut out of the mountains which is to fill the whole earth. No power can withstand it, none is so enduring; but this Kingdom is to conquer all the Kingdoms of this world, and that kingdom and nation which will not serve it shall perish. The thought is consoling and satisfactory to the believing heart.

It is curious to see the artful attack of this assumer, this seducer. It appears that he waited until after Christ had fasted forty days and forty nights, eating nothing, when He felt the demands of nature most keenly. At this moment the political and spiritual usurper came to his rival, tempting him, somewhat obsequiously, to convert stones into bread, thereby to satisfy his hunger. Christ's answer shows that it was not alone for the body, for which He lived, but for the soul also. Not satisfied with this sudden and unexpected repulse, the tempter next assails Christ, endeavoring to incite him to tempt God. In this attempt also Satan was most signally foiled, since Christ would neither violate a natural law, nor tempt God to suspend its operation. The last great battle is now to be fought. All the kingdoms of this world, and the power and the glory of them, this foe of God and man offers to Christ, if He will but fall down and worship him. To which Christ most indignantly replies: "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

By each and all of these answers of this our King, it will be seen that the Kingdom and the dominion which He sought, were not of this world, but totally unlike them; that He could not be tempted with the food that perishes, nor the renown that cometh from men, neither with earthly possessions and kingdoms. No! the idea was most abhorrent. The very suggestion was degrading to the character even of the devil himself. These things could not tempt Christ, for his kingdom just obtained was of a different nature than those offered to him. And further, He well knew that all things had been promised and given to him; even the very kingdoms which Satan had just proffered him, would one day "become the Kingdom of our Lord and his Christ." So nothing which the tempter had to offer or suggest, had the least attraction to his purely celestial and benevolent mind. His subjects would become such not by transfer of Satan, but from choice; not in multitudes, but singly, one by one. These kingdoms come with or by observation. They exist in chartered, organized communities,

while Christ's Kingdom comes not with observation, nor would it exist in any organized, tangible form.

Hence we see the destruction of the powers of darkness commencing. The victory gained over Satan was most signal, absolute, and entire, so that forever we see Satan and his hosts acknowledging Christ as the rightful Sovereign, and submitting to his authority. Angels, that is, good spirits, came and ministered to Christ, after Satan left him. It will be recollected that the Jews after this wanted to make Christ a temporal King, but this was not the object for which He came into the world.

Soon after this Christ, while reading in the Synagogue, (Luke 4 : 17), alluded to his being anointed to preach the Gospel, etc., etc., confirming what we have said about his regal honors and wonderful power.

Now when Christ's disciples had greatly multiplied, He called them together, and chose twelve, whom He called Apostles, that they should be with him, be witnesses for him, and that He might send them forth to preach, to heal sicknesses, and to cast out devils. This act also shows that the nature of his Kingdom was different from that of any other. There were no offices for his disciples, neither was any one of them to be greatest. Their duties in no sense interfered with the heaven-appointed magistracy, nor with the governments and affairs of earthly kingdoms. In due time He would publish what He and they had to say and do respecting these. But the time had not yet come for that.

The twelve had now been chosen, and to complete the structure of his Kingdom it only remained to give, in the outset, a brief but comprehensive synopsis of the Laws, the Government, the Discipline, the Gospel, etc., etc., of his Kingdom, that it might go into full operation, and that all might have an opportunity better to acquaint themselves with it and its appendages; consequently, in the presence of his disciples, (the twelve among them,) and a great multitude of people out of all Judea, and Jerusalem, and from the sea-coast of Tyre and Sidon, He proclaimed the Constitutional Charter of the Christian faith, of the Kingdom of God, of Heaven, and of his own Church—of all the faithful. This charter is recorded by Matthew and Luke. It is sometimes called CHRIST'S SERMON on the MOUNT. This and many things here alluded to, have been copied into this work, for the convenience and personal inspection of every reader.

SUBJECTS OF THIS KINGDOM.

Who may become such.

Matt. 11 : 28-30. Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

John 7: 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Matt. 22: 4, 9. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

John 5: 40. And ye will not come to me, that ye might have life.

Rev. 22: 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Luke 14: 21-23. Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

Isa. 45: 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

How become such

Matt. 6: 33. Seek ye first the kingdom of God.

Mark 1: 15. Report ye and believe the Gospel.

Matt. 7: 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Matt. 3: 8. Bring forth fruits meet for repentance.

Matt. 11: 12. The kingdom of heaven suffereth violence, and the violent take it by force.

Luke 13: 24. Strive to enter in at the strait gate.

Luke 10: 25-28. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life.

He said unto him, What is written in the law? how readest thou?

And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And he said unto him, Thou hast answered right: this do and thou shalt live.

How they may be known.

Matt. 7: 16. Ye shall know them by their fruits.

(See the Beatitudes, Section 33, given above; also Section 6, Nicodemus.)

Matt. 5: 13, 14. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill can not be hid.

Luke 14: 26-33. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.

And whosoever doth not bear his cross, and come after me, can not be my disciple.

For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it.

Lest haply after he hath laid the foundation, and is not to finish it, all that behold it begin to mock him.

Saying, this man began to build, and was not able to finish.

Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace?

So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple.

John 3: 20, 21. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Luke 6: 45. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

John 6: 69. And we believe, and are sure that thou art that Christ, the Son of the living God.

Luke 18: 17. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

Mark 8; Luke 9. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he shall come in his own glory, and the glory of his Father, and of the holy angels.

Luke 11: 23. He that is not with me, is against me.

Luke 12: 13. Take heed and beware of covetousness.

Luke 11: 36. When thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

Luke 19: 8. Behold, Lord, the half of my goods I give to the poor, etc. (Restitution.)

John 12: 43. For they (chief rulers) loved the praise of God more than the praise of men.

Matt. 5: 20. Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

John 13: 35. By this shall all men know that ye are my disciples, if ye have love one to another.

John 14: 21. He that hath my commandments and keepeth them, he it is that loveth me.

Mat. 6: 24. Ye can not serve two masters.

John 8: 31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

BAPTISM.

What is the initiatory rite? the sign of citizenship of this Kingdom? the symbol of attachment to it?

Matt. 28: 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

BELIEF requisite to the reception of the ordinance of Baptism.

Since we have no instruction from Christ on this subject, we append the declaration of Philip, which is little else than a repetition of Christ's declaration, that on this rock he would build his Church.

Acts 8: 36, 37. And the eunuch said, See, here is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Luke 12: 8, 9. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

But he that denieth me before men, shall be denied before the angels of God.

BAPTISM is not a saving ordinance. The new-born soul can go to heaven without as well as with it, if circumstances forbid his receiving it. It is only a visible sign of attachment to Christ, a confessing Christ before men, a visible uniting with Christ's people or Church; not with a society organized by men, called the Church; for the ordinance belongs to no such society. It only belongs, as did that of John, to the individual who is baptized, not into these men-churches, or visible or organized societies, but into "the name of the Father, the Son, and the Holy Ghost." And we are willing that this public acknowledgment of Jesus Christ as the Son of God, should be manifested by the recipient in the manner he believes to be most accordant with the divine WILL. No matter if he be a true disciple, whether he is learned or ignorant, bond or free, white, red, brown, or black, whether he had heard of and followed externally the Saviour one hour, day, month, or year, or whether his acquaintance with him and his word had been of a moment's duration; if he intelligently and sincerely says that he loves God and believes in Christ with all

his heart, that man is entitled to the application of the ordinance; and could Samuel or David have presented themselves as candidates, they could have received it only on the same conditions. Away, then, with sectarian quarrels about Baptism. The man, if born again, is in the only true Church, and no earthly power can remove him, whether he has or has not been baptized. Yes, one may be in the true Church, and no one but himself be aware of it; and possibly he himself may not know it. He may be conscious that he loves God and Christ, but may never have heard a word about the Church. John, his disciples, and Christ's disciples, baptized unto repentance according to John's baptism before the ascension. Subsequently to it Christ's disciples administered only Christian baptism. This ordinance may be applied to an individual as soon as he believes with all his heart that Jesus is the Christ; and by any of the faithful—the born again.

1. Let it ever be remembered that Baptism, in some form, had been the initiatory rite of discipleship, by leaders of parties or sects, long before the coming of Christ. Nor was it confined to the Jewish people.

2. This rite was also the one selected by Christ as the initiatory rite of his followers.

3. It was instituted but a few moments before his ascension into heaven; consequently, neither He, the Apostles, nor the Disciples who had believed on him, had received it. Nor have we found evidence that they ever after did receive it. Indeed, Christ gave no such directions; but his people were to go and preach the Gospel to every creature, "Baptizing those that should believe into the name of the Father, and of the Son, and of the Holy Ghost." This is all that Christ has said about it.

4. John said, "I indeed baptize with water, but there cometh one after me who shall baptize you with the Holy Ghost and with fire:" intimating at least that Christ's Baptism, in some particulars, would differ from his. He baptized with water unto repentance, but Christ's was different, and *He* should thoroughly purge his floor, gathering the wheat into his garner, but burning the chaff with unquenchable fire—alluding to the purity of *his* Church. Many would confess him in this ordinance who were as the chaff, to be by him separated and burnt. This *He*, not his followers, was to do, and would do.

5. Some were ashamed or afraid thus to confess Christ. Of them, He says, He will be ashamed and not confess before his Father and the holy angels.

6. By this we see that the ordinance of the Lord's Supper was instituted and celebrated more than forty days before the rite of Christian Baptism was instituted; showing conclusively that Baptism was not essential to a right to participate thereof.

7. As to the best mode of administering and receiving it, it was not material, as its only use, besides perhaps its emblematic, was a public profession of discipleship. The *manner* of celebrating the Supper was not material, whether in an upper room, in a reclining posture,

or in a lower room, standing, or in no room at all, running. We have, therefore, neither example nor specific instruction from Christ; and no previous example, being of a different dispensation, could have any binding effect upon us.

8. It is said that the word *Baptidzo* is generic, like our words, to wash, to purify, to cleanse, etc.

9. All of Christ's commands, except this, can be performed by each individual alone; but the object of Baptism, namely, that of a visible sign of attachment, required the aid of another. I baptize thee, not myself.

10. All might preach and all baptize. Matt. 28 : 19.

THE LAW AND GOVERNMENT OF THIS KINGDOM.

In chapter first, some allusion was made to HUMAN STATUTES, or laws, as generally expressed. We now propose to speak of what is more appropriately denominated law.

Admitting what has been said in chap. II. under the head, "Its Author," as true, it seems hardly necessary to add that the *commandments* are not the law any more than a book explaining mechanical law is the law of mechanism; nor that the Law existed as much *before* the commandments were spoken and written, as it did afterward; nor need it here be argued that the ten commandments are but so many words, spoken and written by Jehovah to elucidate more fully than has been perceived from the books of nature and providence, or learned by experience of its operation in our members, or constitutional structure, the fundamental law, or order of things, which of necessity from the nature of the case must have coëxisted with each and all the attributes of Deity. And from the commandments themselves as well as from other portions of the inspired word, it may be inferred, if not demonstrated, that there exists this general law, and a specific rule in the constitution of things, as explained or made manifest in that word, that is all-sufficient for the government of man, civilly, politically, and religiously, without any amendment, abridgment, or addition, even if it could be done, by ignorant, selfish, impotent mortals. And why should it not be so, since, in relation to all physical matter, there is a rule or law, minute and particular, operating from age to age, from the beginning, without the least variation or license of deviation? And, with respect to man, who is so competent to institute laws for his government, as He who created him according to a definite plan, rule, order, or law of being? Does He not know, better than man can, what rule of conduct, what culture of body and mind, what moral and physical training are best adapted to produce certain results, and what results are necessary to bring about the desired end, the stupendous plan from eternity designed? If He does not, certainly then it is not to be expected that man can. Nor will it for a moment be contended that man would be more honest and disinterested, were he allowed to enact a rule of conduct; nor that he is more interested in the matter than God is.

If God could not trust the control of an atom that floats in the air, the smallest insect, nor any thing pertaining to any physical structure, to man, but to the most specific and imperative law, how is it to be supposed that He would trust *any thing* relating to the government of man, other than what is an exact counterpart to this law of his being? Or that he would leave any thing relative to the largest or smallest matters, whether of a worldly or a religious character, to his discretion? Especially, how can it be credited for a moment, when we are told that He, who is King in Zion, the King of kings, and Lord of lords, the possessor of the kingdom which is to rule over all kingdoms, and last forever, has given no particular or specific commands relative to its government, or the actions of his subjects, but has left it to the better wisdom and discretion, shall we say, of those who constitute that kingdom? Let him, who can, believe this, while we attempt to prove that here also, in relation to this new and last kingdom we are under the influence of the same eternal law or order of things as in every thing else. And that on examination it will be found that Christ has been no less mindful of us in this than in former dispensations, the Jewish, for instance, where every thing pertaining to belief and practice, has been most minutely described, and that the least and every deviation from the rule He has laid down, is pronounced treason, gross rebellion, impious assumption, the traditions or commandments of men. In this, as in other kingdoms and situations, man needs the guiding hand of an infinitely wise and perfect Being; and to such, and only such, would we go that we may not stumble and fall as others have ever done, while leaning to their own understanding.

What then has Christ taught us in his commands that our natures demand, while living and acting under this new, this Christian dispensation? Let us enumerate, beginning with

THE TEN COMMANDMENTS.

Ex. 20 : 1-10. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day *is* the Sabbath of the Lord thy God; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the Lord made heaven and earth, the sea and all that in them *is*, and

rested the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

These commands apply to all men, in all time, in both civil and ecclesiastical matters. They are a comprehensive and lucid exponent of the natural law, the law of Being—all Being.

In addition to the above, Christ has given the Constitutional Charter, Law, Government, Precepts, etc., peculiar to the Christian dispensation as seen in the four Gospels, to which the reader is particularly referred. Some of the peculiarities of the mode of its administration are the following :

His people are his jurors or judges under him—an arbitrating court.

They are to judge by Christ's rules, and by none others.

Each aggrieved brother in ecclesiastical matters must prefer his own complaint. No officer or council is to precede him. Neither is the process expensive, tardy, or intricate.

The alleged delinquent is liable to three trials, but is allowed no appeal from either. His obstinacy may force the complainant to bring him before another, and get another tribunal than the first—the private one. The penalty being neither of money, nor of goods, but loss of character, all expense and uncertainty is avoided. This process is the most quiet, speedy, and economical. It is a theocratic democracy, begun, carried on, and consummated by Christ, and the Ecclesia, or Christian Brotherhood. And the costs of such a court, except in time and feeling consequent in all controversies, are comparatively nothing. This rule seems to introduce the same principle into ecclesiastical matters that the arbitrating system, suggested by Jethro to Moses, did in civil.

Christ's words alone are the preceptive law and the Gospel of the Christian dispensation. The inspired words of the apostles and other writers of the New Testament are histories and commentaries upon that word, since fundamental law can proceed from Deity alone, never from man. If men speak not according to Christ's words, there is no truth in them.

Mat. 15; Mark 7. Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me, and honor not his father, or his mother, he shall be free, and ye suffer him no more to do aught for his father, or his

mother. Thus have ye made the commandment of God of none effect, by your tradition which ye have delivered. And many such like things ye do. Ye hypocrites, well did Esaias prophesy of you, saying, as it is written, This people draweth near unto me with their mouths, and honoreth me with their lips, but their hearts are far from me. Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

John 1 : 34. A new commandment I give unto you, that ye love one another.

Mat. 7 : 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.

John 14 : 15. If ye love me, keep my commandments.

Mat. 19 : 17-22. If thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Mat. 22 : 35-40. Then one of them which was a lawyer, asked him a question, tempting him and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

Mat. 7 : 17-20. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

And see "Sermon on the Mount," already quoted, sec. 56; house on the sand, and house on the rock.

We forbear adding more in this connection except to say that CHRIST came not to put away the law or the prophets, or to institute a new or another magistracy. That which was instituted in the days of Jethro and Moses, being a necessary outgrowth of, or appendage to, the ten commandments written on Sinai, and to be like them immutably the same to all people, and through all time, was to remain untouched by him and every other being. Nor was He to judge now of controversies between man and man, for He had never been appointed by the people, nor by his Father for any such purpose. He did, indeed, speak of that retaliative practice which required an eye for an eye, and a tooth for a tooth, etc., and showed that the law of being needed no such penalties.

But as we have seen, Christ spoke of the MORAL LAW as still in full force, quoting at one time the ten commandments, or embodying them into his discourses, as though they had all been made for this very purpose; and this in every instance for all *civil* affairs pertaining to the government of his kingdom on the earth. The arbitrating method of adjudicating differences had been devised in the counsels of heaven. It was the best adapted to the use of man in all civil matters, and was, consequently, the only one given him for perpetual and universal obligation and adoption.

And Christ incorporated the main feature of it into the ecclesiastical structure of his kingdom on the earth, as may be seen in the eighteenth chapter of Matthew. And Paul, in 1 Corinthians 6, recognizes the principle as binding on all the saints. For Christ's interpretation of the great principles of civil, political, and judicial statutes, see his own words, and not the paraphrases of men. We may have occasion to refer to this subject again in this work; but the main examination and discussion of it will be reserved for another book, denominated, "THE GREAT STATUTE BOOK, WITH DIVINE COMMENTARIES UPON IT, FOR THE USE OF MAN"—all men, in all time.

It should be remembered, however, that the two features of Christ's governmental administration, distinct though they be, are nevertheless so dependent, the one upon the other, as to be necessarily hand-maids to each other, in bringing men into Christ's kingdom, and governing them when in it. Both together move on as independent dependencies, fulfilling their own missions assigned them by Deity himself. Political statutes and the magistracy were necessary for the lawless; not so much for the good.

THE MAGISTRACY.

John 12 : 47. If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

Mat. 5 : 25-26. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Mat. 5; Luke 6. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to every man that asketh of thee; and from him that would borrow of thee, turn not thou away: and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise.

THE MAGISTRACY is a subject which occupies a conspicuous part in the providential economy of civil and political jurisprudence, especially among the Jews. And it is an indispensable accompaniment of the natural, universal, and immutable law. For law without a penalty is considered to be no law; and the penalty, without the magistracy to enforce it, would be no penalty at all. Hence, immediately after the giving of the great and everlasting principles of that law on Sinai, in the form of the ten commandments, God proceeds to comment upon it, to expound, to amplify, to expand it, preparatory to practical, common, and universal use. Indeed, He deduces from it a mode of government, of political economy, totally unlike all others in its origin, its availability, its feasibility, its efficiency, its justice, equity, and propriety; and the result was, as might be expected, a civil code, every way adapted to the use and necessities of man, in all ages, and places, and under all circumstances. This code Moses gave to the children of Israel, as will be seen in Exodus 20, 21, 22, and on. And let it forever be remembered that it is not of a ritual or ceremonial character, designed for the Jewish dispensation only, but a necessary concomitant to, and part of the natural, moral, universal law, never to be dispensed with, nor altered or abrogated so long as sin remains in the world. That it was not of an ephemeral, exclusive character, but was for the *race*, may be inferred from the fact that God reserved the honor of suggesting some things relative to its administration to Jethro, a good MAN, an Arabian chief or Gentile, as though, in a matter of such moment to the world, the two great parties, Jews and Gentiles, must be represented. Consequently He chose Jethro, and inspired him to be a co-worker with Moses, in organizing a civil government, which was to be adopted by all nations to the end of time.

Moses, with the principles of THE LAW in his hand, combined in the decalogue, and amplified in what is called the civil and judicial code of the Jews, approbated by Jethro, both being emanations of the eternal, unalterable, and universal law, inseparable from it and from one another from their very nature, living and working through the Jewish, and then naturally and necessarily passing over to the Christian dispensation, to live on and work to the end of time, without a reënactment by any man, or even God himself; for they are but *principles* interwoven with the constitution of things, which must exist as long as God exists. We say, Moses was now prepared to

descend from the Mount, and present to his people the CONSTITUTIONAL CHARTER of the world. The ceremonial and ritual instructions characterizing the Mosaic dispensation, which he had also received, were of quite another character, and for the Jews only, and to distinguish that from the Patriarchal and the Christian dispensations. These would naturally cease at the introduction of the succeeding dispensations; while the former, in their omnipotence, move on and on.

These were theocratic times. The law from the beginning required that *God* should be the political as well as ecclesiastical head of man. He not only insisted on giving the word of command, but on designating what that word should be. He would take no subordinate place, nor act a subordinate part. He would be both Legislator, Judge, and Executive. Thus He began with man; thus it was his right to continue; and thus He did continue till the anointing of Saul, an act reluctantly consented to, because of its illegality, unsuitableness, insult, ingratitude, and folly. This appointment virtually dethroned Deity, and substituted a fallible man; but He was required to rule by that law, not by a rule of his own. Here was a great principle of the natural law ignored, and the curses, severally following such impious and rebellious acts, fell heavily upon the deserters. The kingship is not a legitimate branch of the natural law—the constitution of things. It never was a result of God's choice, because it was best.

Well, the people are at Sinai. God is the king, the visible head of his chosen people, and Moses the subordinate. On himself alone, under God, had devolved the government. But Jethro, when he saw the onerous task, expostulated with him, saying, "Choose ye," etc., as in Exodus 18, and he did so. All the precepts, thus growing out, and being a part of this great, universal law, it is our intention to collect and arrange in THE GREAT STATUTE BOOK, for the purposes of present and general use.

When Christ began the work of setting up his kingdom among men, there were not only the ten commandments, but all the precepts growing out of them, at his hand, all which would be needed for the government of the wicked, though they would not be so needful in this shape for his church or party, the good; for He would soon, as He afterward did, as recorded in Matthew 18, institute for *them* another mode of government; for the law is not made for the righteous, but for the lawless and disobedient; still, as good citizens, they would obey it, that is, not the statutes, ordinances, or government which wicked men institute, but that which was suggested by Jethro, the arbitration system, in the hands of the kind of men demanded—able men, etc. The command, to "be subject to the powers that be," must mean that power which God has thus instituted, *his* statutes and his men for judges, of which we have spoken; that government or power which is a terror to *evil*-doers, and a praise to them that do well, which no wicked governments of men, such as Nero's was, can be.

The government of Christ's kingdom, then, is that demanded by the natural law, the law of being, the same that has always existed, with such additional things as He deduces from it, and will be found recorded in the Evangelists. He, in the outset, reinstates the element

of theocracy ; consequently He, in the place of God, not like Moses, but as God with us, our Emanuel, becomes the king, not by the demand or appointment of man, but by right. It is his right now to reign, and he will reign by the legitimate laws of the universe. Standing now at the head of all the peoples of the whole earth, as God did in the person of Moses, at the head of the Jewish nation, He will, as God did then, have his own statutes, and his own method of administering them. This is then emphatically a dispensation of the Son, and of the Holy Ghost. The magistracy is an ordinance of his—is also a servant of the natural, fundamental law of being, by whose aid the lawless and disobedient may be controlled.

DISCIPLINE OF CHRIST'S SUBJECTS.

“ If thy brother trespass against thee,” etc. Who is *this* against whom his brother may have trespassed? If the Apostles, or a privileged clerical class, representing the Apostles, then there is an Apostolic succession—a hierarchy—a pope. If it be the very person offended, then that person alone can lawfully perform the act of discipline.

Suppose Mark or Luke, Mary or Cornelius had been offended by Peter, Paul, Timothy, or Apollos, must the Apostles not in the fault become the complainants; or did the duty devolve upon the offended brethren or sister, in person, silently and alone, in the outset? Evidently the latter, as this is the only possible way by which the directions can be complied with. It is not in the power of deacons, elders, presbyters, or ecclesiastical councils, to perform the act as commanded, except as individuals, and, in their own case, as offended parties.

Nor is it always necessary that the offense should be committed directly against the complainant; as in the instance of Peter's denial of Christ, which offense might depend wholly on public fame or worldly testimony. In such a case as this, it was competent to any and every brother whether apostle or not, to enter upon an investigation of the charges, and to proceed with the disciplinary process as in Mat. 18. And it was not only the privilege, but the imperious duty, of every offended brother, that is, every brother, as soon as the fact became known to him, to enter upon this important Christian duty.

This judicial process was common to all the faithful in every land, and under all circumstances. The brother, residing in upper or lower Galilee, or any other part of Judea or the world, who might have happened to be in Jerusalem at the time of the crucifixion, had an equal right, and was under the same obligations in this matter as his brother residing in Jerusalem, and because all the family of the faithful belong to and compose this universal Church, and are alike empowered by the Divine Master, to perform any and all the functions in the incipient steps of this imperial court, and to lead on in the prosecution of the trial to its consummation either of conviction and repentance or of conviction and exposure.

Here then we see that in Christ's Church, there is BUT ONE JUDICATORY; which judicatory, being without officers or locality, is totally unlike all human organizations for the purposes of adjusting difficulties. The universal brotherhood compose this arbitrating court; *first*, as individuals, through all the stages of the disciplinary process described in the Christian charter; *second*, as a whole, so far as the facts may become known. In all this, each member may and must become complainant, if offended, as well as prosecutor and judge; for he alone determines whether the defendant is or is not guilty. He is also in the second step, one of two or three judges or jurors; and in the last step, he is one of the universal brotherhood, who, if they pronounce the defendant an unworthy member, is to be thereafter, unless repentance intervene, treated as an unbeliever, a heathen man or woman; except as they must seek his recovery as did the shepherd the strayed sheep, or the woman the lost piece of silver.

And what now becomes of the papacy? The Episcopal hierarchy? The Presbyterian sessions or boards of lay and clerical elders? Surely, their dogma if anywhere but in the imagination of assuming men, must be found somewhere out of Christ's own and only rule in such cases. And there is no case, real or conceivable, which does not necessarily come under this rule. The Apostles and other disciples were well aware of this, and consequently imposed no other rule upon any.

And hence we see, that a visible organization of Christ's people is not essential to their government. Indeed, it has no relation to, or connection with it. The same may also be said of baptism, and the supper. Any one who believes "with all his heart, that Jesus is the Christ," is entitled to baptism; and all those who claim to be Christ's partake of the supper; and as at the Lord's table, no one can forbid him if he has an unblemished reputation, for who can know that this feast is not for him also?

OFFENSES.

Luke 17 : 1, 2. Then said he unto the disciples, It is impossible but that offenses will come: but wo unto him through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Mat. 18 : 7-9. Wo unto the world because of offenses! for it must needs be that offenses come; but wo to that man by whom the offense cometh!

Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

Mat. 18 : 10, 11. Take heed that ye despise not one of these little

ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

TRESPASS.

Mat. 18 : 15-18, 21-22. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Luke 17 : 3, 4. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Mark 11 : 25, 26. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Mat. 6. Christ teaches us to pray, "Forgive us our debts as we forgive our debtors."

Let not the sun go down upon your wrath.

Mat. 5 : 23, 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The term, Brother, in this connection, includes each or any one of the faithful. Thy Neighbor, (see the parable of the Good Samaritan. Luke 10.)

THE THREE ARBITRATING COURTS.

Immediately after the children of Israel left Egypt, and before they arrived at Sinai, an arbitrating court was, at the instigation of Jethro, appointed to adjudicate all the matters of difference that might arise among that vast people. It consisted of "able men, such as feared

God—men of truth—hating covetousness,” placed over the people to rule over thousands, hundreds, fifties, and tens. These judged the people at all seasons in accordance with the statutes, laws, and ordinances of God which Moses taught them. Great and difficult cases were to be brought to Moses, who stood for the people in place of God, for God was with him, to instruct and help him at all times. This court was from the Lord, and the *first* and only one on record for man’s imitation. Is it not then the *best* that ever was or could, or can be instituted? (See Ex. 18: 14–27.) That God approved, see 1 Sam. 8: 7, 12, and Deut. 1: 9–18, and plainer passages, (we think.) However, this judgment is called God’s, and He felt insulted when the people suggested the choice of a king, a *man*, instead of God, by these judges, to rule over them, and well He might.

But though He consented to gratify them, as to the instrument of government, He would not accord to them the privilege of enacting, choosing, or using another law. No, but the king was to rule the people *according to his laws*, already made known to them, and by which this arbitrating court had all the while been controlled.

Here are men appointed by God’s church, or chosen, people to arbitrate—a higher and lower court of arbitrators. 1. The JUDGES in the several districts. 2. MOSES; and all by the wisdom of God.

The *second* example or pattern is found in the 18th of Mat. 15–17 verses. It is CHRIST’S.

Now the Jewish—the typical dispensation is at an end, and the last, the Christian, has taken its place, and Christ alone is king. He again institutes a similar, or *reappoints* more properly, the same court. “If one trespass against another, go and tell him his fault.”

The “one or two more” answer to those in the Jewish commonwealth, appointed to the easier cases, except as the latter seem to have had the power of final decision if they felt competent. And in Christ’s church, the decision of the one or two is final, so far as a lower body than the whole church or congregation is concerned. The church or congregation seems to stand in the place of Moses, while Christ is the ultimate and last—the main ruler in Zion.

This court is for the trial in all cases where one brother has trespassed or shall do so against another. This is the great fundamental law of church or political polity in Christ’s kingdom, and now, however men may try to make the Apostles in word or practice contradict this plain and explicit form of church or state polity, they will not be able to do it, for the Spirit has but one tongue for all people and all time, when speaking of this binding law.

Paul recognizes the aforesaid examples in 1 Cor. 6: 1–9. Here he tells the Corinthians that brother must not go to law with brother; but that all their differences should be settled among themselves and by men of their own appointment. The *smallest* matters might be given to and determined by those who were least esteemed by the Church as wise and experienced or discriminating; they being far more suitable for judges between themselves than worldly men would be, however highly reputed for wisdom and knowledge. The larger or more important cases might be tried by “the saints,” who are

to judge the world and angels; and if angels, certainly they would be competent to judge between their brethren. "If then ye (the brethren) have judgments of things pertaining to this life, set them to judge," etc. Now, as to these "least esteemed" being a permanent court, it may be well to say, that certainly can not be; as it would controvert Christ's specified and fixed rule as in Mat. 18. The burden of Paul's advice is, set the SAINTS, even the weakest of them, to adjudicate who in many cases, would be capable, but never carry to the world any of your difficulties. "My kingdom is to fill all the earth, (Christ says;) all other kingdoms are to become mine, and I will rule them all by this law. *Begin* then, my disciples, with it. If a brother offends, go and tell him his fault, etc., etc. Here, in Paul's advice, don't go to *men's* COURTS, but to *Christ's*, as in Matthew, to which he evidently alludes. If this does not answer the end, still he says, don't go to law, but rather suffer wrong and be defrauded, and God will punish the guilty. (V. 9, 10.) Now we know that none of the systems of church or political polity of men in our day accords with either of these three, which are, however, substantially one.

WHO SHALL BE GREATEST?

The first time.

Mat. 20: 20-22. Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

But Jesus answered and said.

Mat. 20; Mark 10; Luke 18. Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared of my Father.

Mat. 20: 24, 25. And when the ten heard it, they were moved with indignation against the two brethren.

But Jesus called them unto him, and said.

Mat. 10; Mark 20. Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, shall be your minister, and whosoever of you will be chief among you, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Luke 9: 46-48. Then there arose a reasoning among them, which of them should be greatest.

And Jesus perceiving the thought of their heart, took a child, and set him by him.

And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

The second time.

Mark 9:33. And he came to Capernaum, and being in the house he asked them, saying.

Mat. 18; Mark 9; Luke 9. What was it that ye disputed among yourselves by the way? If any man desire to be first, the same shall be last of all, and servant of all. Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. For he that is least among you all, the same shall be great.

The third and last time.

Luke 22. And there was also a strife among them who should be accounted the greatest; and he said unto them,

The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

Mat. 23:8-12. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your father upon the earth: for one is your Father which is in heaven.

Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you, shall be your servant.

And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

Mat. 7:12. All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

John 13:3-5, 14-17. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

Some of the results of desiring and usurping power over religious communities in Jewish times; leaving the reader to consider similar results, ancient and modern, both among the Latin, Greek, Mohammedan, Papal, and Protestant communities.

Mat. 23 : 1-7. Then spake Jesus to the multitude, and to his disciples,

Saying, The scribes and the Pharisees sit in Moses' seat:

All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not.

For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Mat. 23 : 13-39. But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.

Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

Wo unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.

Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

Verily, I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

DEFINITIONS.

"Princes"—signifies lofty—those elevated in place or office. In a general sense, sovereigns—-independent rulers of nations or states.

"Kings"—chief magistrates or sovereigns of nations—those invested with supreme authority—chiefs of any body of men. The term includes emperors and kings—chiefs in general. They are absolute monarchs—hereditary, (like our ecclesiastical courts.) ("They will be tyrants from policy when subjects are rebels from principle."—Burke.)

"Great"—of vast power.

"Great Ones"—distinguished by rank, office, or power—as a great lord—the great men of the nation.

"Have rule"—to govern, to control the will and actions of others, either by arbitrary power and authority, or by established laws.

"Greatest"—see above, "Great," "Great Ones."

"Chief"—the most eminent in any quality or action—most distinguished—having most influence—taking the lead.

"Exercise"—to cause to act in any manner—to exert—as to exercise authority or power.

"Dominion over them"—sovereign or supreme authority—the power of governing or controlling—power to direct—control—to rule—to govern—to prevail—to predominate over.

"Authority upon them"—legal power, or a right to command or to act, as the authority of a prince over subjects—power—rule—sway. By the power of man a good example may be exercised.

"Lordship over them"—dominion—power—authority. (Johnson.)

"Called Benefactors"—those who confer benefits. (See Webster's large Dictionary for the above.)

The plea of the GREAT Ones described above, that such rulers are great and necessary blessings among mankind, is not confined to heathen Gentiles, ignorant of Christ's better plan, but is also in the mouths of the Papal and Protestant hierarchies, and has been for 1600 years. "Oh!" say they, "the people are not prepared for self-government—to understand the Bible; and so we, 'the ordained rulers and teachers,' must submit to the humiliating and onerous task of ruling over and telling them what to *believe* as well as do." "Surely this is a great blessing, gratuitously conferred by us! Who then will not only call us benefactors, but very disinterested and praiseworthy ones?"

"Thrones;" "Twelve Tribes;" "Judging." But Christ did say to his disciples, that if any would be greatest (see definition above) according to his meaning of the terms, must be converted from this ambitious, domineering spirit, and become as a little child—the least—the servant of all, or he could not enter into the Kingdom of Heaven. If any wished to be Great—chief among you—let him be your servant to serve you, instead of your king to rule over and govern you. Yes! in the first place humble yourself. And whatsoever else you may become, you shall not be any thing denoted by any of these names signifying authority and power among the Gentiles. The government of my kingdom is totally different from all theirs. I will suffer no lording it over God's heritage. It is true, I appoint unto you a kingdom, and you shall sit on twelve thrones, judging the twelve tribes of Israel, but not now; (which by the way would not

favor the ridiculous doctrine of Apostolic succession very much; for there would be but twelve thrones, and twelve Apostles to occupy them; leaving none for the succession to occupy.) But if there was to have been a succession of them, Christ would most assuredly have told us of it. Nor can there be much strength added to this hypothesis by the epithet, "ye," for it is used by the angels when Christ was taken up into heaven in presence of the Apostles, and who said to them: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But long before He should return they would all be dead, and it must have been addressed to all believers.

Now, as before stated, in absence of all that has been said under the head of "DISCIPLINE," these answers of Christ himself, to direct inquiries as to "who should be greatest?" or allowed to exercise authority over the brotherhood, are, and forever will be, sufficient to disprove the claim of any man, or body of men, professing to be his disciples, to their having a right to do any of the things implied by the above appellatives or phrases, such as Princes of the Gentiles, etc., or to their being empowered to suffer others to exercise such prerogatives as they imply over them. Christ's family and Kingdom are to be free from all such magnates, dignitaries, governors, rulers, and from the influence of any such worldly example. And whatever the writers of the other parts of the New Testament do or can say, they can not nullify what Christ has said, as recorded in the Evangelists. It is all plain and truthful in appearance, authoritative in diction, and sublimely grand and noble in conception—a government composed of love—of the principle of yielding, instead of resisting and oppressive blind force.

But nothing appears in the other books contravening these explicit declarations of Christ, that these examples of monarchical Gentiles—or any other coercive sway, shall not be practised over nor among his people. Whatever they have said must be so interpreted as not to militate against these rules of Christ. However, no concern need be felt on this account, since inspiration is always harmonious. Though our Lord's declaration, that no one should be greatest, had been made so frequently to them, yet his disciples again pressed for the third and last time, while instituting the Supper, and just before his arrest and crucifixion, this same offensive inquiry, "Who shall be greatest?" showing conclusively that nothing that our Lord heretofore had said or done, encouraged them to expect a distinction among the brethren; no, not even to be called by any man, Master, Rabbi—names of distinction, calculated to excite the spirit of ambition or envy.

Ah! it is this strife that agitated the Apostles concerning "who should be greatest?" that has in modern times built up sectarian walls, summoned councils, erected religious establishments, and encouraged ecclesiastical domination, all contrary to Christ's discipline, and leading to Popery, to religious quarrels, persecutions, inquisitions, the rack, and the stake.

TALENTS—GIFTS—GRACES—often and very manifestly, according

to their number, magnitude, and improvement, cause brethren to differ and to exert a wider difference from those who are intrusted with less; but those do not make one of Christ's subjects above another, in worldly estimation; for none of these create an *office*, an object so much sought after by unconverted men. Pride and selfishness are the origin of desires for worldly distinctions and honors, and these can be gratified only by gifts from men. But the gifts first mentioned are only and always from God. He giveth them to whom He will. To him who rightly improves them, shall be added others, and always from the same source; but of these no one need be proud; for they are *free* gifts, from a deeply injured benefactor. And one would think, under such circumstances, that they would be occasions of more humility in the possessor. However that may be, we are exhorted earnestly to covet the best gifts; and the saints, who enjoy the most of them, will lie deepest in the valley of humiliation. They will be the last to be troubled with ambition, or unholy motives or desires, the last to seek to be greatest, in the popular sense of that term.

As Christ's Kingdom is not of this world, it has, and can have no offices of rank or distinction to be filled, consequently no officers to fill them. But the sense of equality, of the independence of each one, of every other, and the amazing responsibility devolved on them, individually and collectively, serve to abase rather than to exalt one in his own estimation, and incline him, unsuspiciously, to prefer the elevation of all rather than a privileged class.

GOSPEL OF THE KINGDOM.

We need not go into any labored argument on this point, but prefer leaving it, after quoting a few passages, to the consideration and decision of the reader.

What is this Gospel? It is the proclamation, the words of Christ, proceeding directly from him. "It is the power of God unto salvation." "The beginning of the gospel of Jesus Christ." "The fullness of the blessing of the gospel of Christ." "Lest we should hinder the gospel of Christ." "Lest the light of the glorious gospel of Christ should shine," etc. "Your professed subjection to the gospel of Christ." "There be some who would pervert the gospel of Christ." "I have fully preached the gospel of Christ." "We preached to you the gospel of God"—"of the Son of God." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." "Peace on earth and good will to men." "Good tidings of great joy which shall be to all people." "Gospel of your salvation." "And it came afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him." "A new commandment I give unto you, that ye love one another as I have loved you; by this shall all men know

that ye are my disciples." "A new covenant having made the first old." "The Mediator of the new covenant." "The unsearchable riches of Christ."

THE GOSPEL OF THE KINGDOM, being the constitutional charter of Christ's Kingdom, is all that Christ has said and done not only, but also whatever the Holy Spirit—"the Comforter"—"another Comforter," has given to men to write since his ascension. Consequently there is some of this Gospel either as original or repetitious found both in the Acts of the Apostles and the Epistles. The Spirit was not only to guide into all truth, but to give all necessary truth to inspire confidence, to influence belief, and to regulate conduct.

THE COMFORTER—THE HOLY SPIRIT.

By whose aid was the GOSPEL of the KINGDOM to be written? "All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Ghost." "The Spirit helpeth our infirmities."

John 14. If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you. But now I go my way to him that sent me, and none of you asketh me,

Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.

John 16. Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

Acts 2: 16-18, 39. But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

1 Cor. 12: 8. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit.

Mark 16: 17, 18. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke 24: 49. Behold I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

From the above it will be seen, that in the fulfillment of these promises no distinction is recognized between the Apostles and others. The former were always addressed as individuals, never as a corporated, chartered body. They, as did the Seventy, and other early Christians, acted singly for themselves, as independent, amenable not to one another, but only to their leader, Jesus Christ. For example, John forbade one serving Christ, because he followed not the Apostles, but Christ rebuked him for doing so; showing that the most common believer was not obliged to submit to dictation even from Apostles. All believers, through all time, alike with them, received the benefits of the promised Spirit, the Comforter, the Holy Ghost. Those empowered by the Holy Ghost to work miracles, etc., were all

who would believe on Christ through the preaching of those already converted, and only those; for miraculous signs were soon to cease.

THE HOLY SPIRIT was promised by Christ to teach his disciples all things, and bring all things that He had said unto them, to their remembrance. This must have applied to others beside the Apostles. The words were spoken only to the Eleven. Now the SPIRIT has brought to the remembrance of the Evangelists all the things important for us to know in this life, and they in turn have communicated them unto the world, in the New Testament. But if it meant only the Apostles, then the words of Christ will be confined to what Matthew and John say; for Luke and Mark were not of the Twelve. But from the other words of Christ, beside our text, we learn that the work promised by the Spirit was intended to apply to all true believers in Christ as the Messiah. It is shown above, that the Comforter was to abide with them forever, that is, all on whom it fell on the day of Pentecost not only, but on all who should thereafter believe on Christ.

Respecting *The Gift of the Holy Ghost*, Peter disowns, disclaims, denies the assertion, that the Apostles alone received the promised gift, the instruction, the guidance, and the supernatural power of conferring it upon others, or of working miracles.

This was common to all who should believe on Christ through their preaching; and so the fact was. Hence it is seen that there is nothing in all this promise of "another Comforter," of his divine guidance, teaching, etc., peculiar to themselves; for the promise was not only to them, but to their *children*, and those afar off, even to as many as the Lord our God might call. Peter must be mistaken in this, or else here is a death-blow to the claims of the supremacy of the Pope, and all clerical assumptions.

MIRACULOUS SIGNS should follow those that believe, through the preaching of the Gospel of the Kingdom by the Apostles, and other disciples converted before the ascension—and that would be as long as these powers or signs would be needed. The declaration has no application to the preaching of others, nor was this power long to continue. The signs which were to follow, would evince conclusively their discipleship. Those who would thus be connected, did not only what the Apostles before them had done, but it would seem could do even more; annihilating forever any supposed distinction between them and others.

Let us consider what would be the CONSEQUENCES of confining the words, "Go, preach my Gospel to all the world," to the Apostles who received them from the lips of their ascending Saviour.

If confined to them, no one else had a right to preach it; and when they were gone, nothing but what proceeded from their lips or pens was the Gospel, or would be preaching; for the declaration that the Spirit should guide them into all truth, and bring to mind every thing that He had said unto them, must also be confined to them; consequently no other writers than the Apostles (for writing is preaching, and the promise, "Lo, I am with you to the end of the world," could never, in any sense, be fulfilled, if thus confined, but by accom-

panying their word, written by divine influences, producing the legitimate effects) would be entitled to implicit confidence, being destitute of the promised aid, so far as we know. This would exclude from the Canon of the New Testament Scriptures seventeen books; namely, Mark, Luke, the Acts, and fourteen Epistles by Paul. For neither of the writers of these books were present, that we know of; nor were they of the Eleven. And Jesus, though with his disciples forty days after his resurrection, said and did nothing, that we know of, about filling the vacancy of Judas, and which was not done till after their Lord's ascension. Then Matthias was chosen to fill the place of Judas. But whatever reasons existed for neglect or silence in this matter, we hear little or nothing more of this substitute. Hence then this dilemma; we now have, as of divine inspiration, worthy of all credit, only the writings of Matthew, the first history, and written, according to Horne's chronology, A.D. 61; the Acts, about A.D. 63; Jude's Epistle, A.D. 64; the Revelation, by John, A.D. 96, together with his Gospel, A.D. 97, and his three Epistles, in A.D. 68—in all ten books—not near half, if indeed one third of the New Testament. Different authors affix different dates to their writings; nor is this all. The COMFORTER can not now be in the world, since He was, on the foregoing hypothesis, only promised and confined to the Apostles, the last of whom died A.D. 100, or thereabouts. Also, according to this hypothesis, the symbol of the EUCHARIST was instituted for the Apostles only, and was not to be celebrated by any other person. Many other things might be mentioned, but enough for the present.

If it be asked what thing, or things, were left for the *Apostles* to do or say, except witnessing to certain things respecting Christ's Messiahship, which were not common to all primitive Christians? it may be answered: It was not organizing Christ's Church, for that He did. It was not preaching his Gospel, for all were required to do this. Neither was it writing the Gospel—Mark, Luke, the Acts, the Epistles, etc.—for a part of this was done by others. Nor was it to baptize and serve to "the laymen" the bread and wine, for none of these things exclusively belonged to them. The binding and loosing were not confined to them, for the Gospel alone has the power of binding and loosing. The keys delivered to Peter were of use only to open the Gospel door, or Kingdom of Heaven, first as to the Jews on the day of Pentecost, and to the Gentiles, as in the house of Cornelius. Here was an end to the exclusive necessity of the keys.

Why then canonize these men—Peter, Matthew, Paul, etc., etc.? Christ did no such thing, used no invidious distinctions, required of us no such things, but absolutely forbade them. In the case of Moses' burial, knowing the tendency of Israel to idolatry, God would not suffer any one to know where He buried him. God and Christ desire none of this man-worship. The fact is, the Apostles were not left to found the Christian Church. This Christ had done—"On this rock will I build my Church." Here we see that Christ founded and built his own Church. If the Apostles founded any, they were not Christ's, but their own. And as to be the governors of Christ's Church, this

is far from the truth, as the 18th chapter 15-17, of Matthew, fully shows.

KINGSHIP—LAW. When Israel would have Saul for king, God would not yield an iota of the right to give laws by which He should govern the people, and they were the same that had been in force ever since they were a nation. And Saul must write all these laws in a book, and understand them himself, and cause the people to understand and obey them. Nor has God ever surrendered this right to any man or any people. It has been, "Hear *my* words," keep *my* commandments, and not the commandments of men. And so it must ever be, for by his word, statutes, ordinances, commandments, men are to be judged in the last day.

Again, as to the work of the Spirit: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth." "He shall receive of mine and show it unto you." Was the SPIRIT to teach the Apostles and disciples, then converted, and some others, such as Paul, all things, etc., or only the Apostles? That the promise did include those present not only, but other true believers, appears evident from the following contrast—the world can not receive it, John 14: 17, while believers could—but two classes. These promises may be claimed by all sincere believers. It nowhere appears that this promise insured protection from all errors of judgment, nor from all sin; for Paul circumcised Timothy, and shaved his head, which was Judaizing; Peter was reproved by him, and both he and Barnabas disagreed, etc., etc. Peter told the people, on the day of Pentecost, that if they repented, and were baptized, they should receive the gift of the Holy Ghost, for the promise, the gift of the Holy Spirit, was to all believers.

The Apostles had miraculous gifts imparted to them which were also given to other believers in that age. "They were to be witnesses!" True! for this Spirit would bring to their minds all that Christ had taught them as well as what he had done. Doubtless Mark and Luke were qualified by this promised aid of the Spirit for historians in this matter, having been with Jesus from the beginning. All the disciples, with the Apostles, who were in the upper room, one hundred and twenty in number, (and women among them,) were all with one accord in one place, and were all filled with the Holy Ghost.

Now the promise, as in John 14: 20, was to all the above at *least*, and would seem to be to others; since "*another* COMFORTER"—this Spirit was intended for, or is actually enjoyed by all: and is promised to all who believe.

As to this power conferred by the Spirit to teach all TRUTH, this was taught. It came in all its truthfulness and purity from the Spirit. Those who went everywhere *preaching* the word (which is life and truth) *spoke* this truth; and further, to the Evangelists, as historians of what Christ had *done* and *said*, He was the remembrance; so that nothing of truth had been forgotten or withheld. All this truth has been faithfully recorded "for our encouragement, reproof, and instruction."

Since we know not what Christ did say, except as recorded by the Evangelists, we are to receive their, and only their, testimony. Traditionary evidence here is not admissible, especially since we are told that all truth has through these historians been communicated, etc., and just what, and no more than, is necessary. This in letter and spirit is to be received and acted upon. Nothing discretionary of all that Christ has said, or done, or taught, is left to man, who is not always solicitous to be guided into all this truth. We must observe whatsoever Christ has commanded, Mat. 28: 20. The Spirit would bring *all these things* to remembrance, and the teachers, whether by word or mouth only, or by pen, must also give these *all things* to be understood by these "all nations."

He that hath my commandments and keepeth them, loveth me. Ye are my friends if ye do whatsoever I command you—whatsoever—not what another commands, but just and only what and as I command you. For I know what is *truth*, and when, and how, and where, and to whom, and for whom to tell it—obey that, and that only. Whosoever therefore shall break one of these least commandments, (by you perhaps supposed trivial, immaterial, whether kept or obeyed in *just* the manner prescribed, or not,) "and shall teach men so, he shall be called least in the kingdom of heaven." "Him," Christ, "shall ye hear in all things whatsoever He shall say unto you."

Now be it remembered! This is a plain, feasible, reasonable way pointed out for men to walk in. There is no risk while walking in it, nor is the responsibility less than if they had been left to the guidance of selfishness and ignorance. What ingratitude and rebellion not to walk in it! How criminal to adopt and follow after the commandments of men! The word, Christ's sayings and doings, are spirit, and they are life.

From the above may be seen the folly and wickedness of all who proclaim that Christ has not left specific directions both as to faith and practice, for the guidance of his children. *Folly*, because, "it is not in man that walketh to direct his steps;" *wickedness*, because of the unbounded evil which such license produces; forming divisions both in civil and ecclesiastical affairs—resulting in the numberless sects and parties which produce evil, and that continually. The Apostles, it appears, assumed nothing more after the ascension. They did not even venture to decide as to circumcision with the aid of other brethren; nor is it certain that they often met, all of them, or had much if any concert of general or particular action. They were to be witnesses of what Christ said and did.

WHO MAY PREACH IT?

"Let him that heareth say, 'Come.'" Rev. 22: 17.

Priests.

The fault is not with God that the PRIESTHOOD has since the flood been a source of evil. It was an ordinance of heaven—a good in it-

self, which has accomplished the main design intended, in spite of the abuses. Where was there ever a good that Satan has not labored to subvert? The Patriarchal Priesthood, what feature of it tended to corruption?—followed out according to God's design, and no hierarchy could possibly grow out of it. It is true the devil instigated his servants to construct out of, and build upon it, pagan idolatry and superstition, with all their abominable rites and ceremonies. So also have they aped Jehovah in giving their sacred books, but this is no objection to God's true Book. The Priesthood, confined to the heads of families, or of tribes, or clans, such as Abraham's, etc., could not grow into an oligarchy any the more for being an ordinance of heaven. *Any* thing might be claimed to subserve such an interest, though purely political.

Nor could the Jewish Priesthood, for God confined it to one family or tribe of Israel. The high priest was confined to the house of Aaron—the eldest son, and this order was hereditary. An assumption of others, as in the case of Uzzah, was punished by God with death. So it would not be likely to excite either the cupidity or the ambition of any body. And the fact, that Satan's priests have improved upon the idolatrous, superstitious rites and ceremonies, is no argument against it.

The Christian Priesthood, including all the faithful, could hardly be conceived capable of being perverted, yet the Papacy has grown out of it by the help of Satan's Priesthoods.

The office of a PRIEST is as early almost as the first human sinner. Man sinned; propitiatory sacrifice was instituted, which required priests, altars, and victims.

All through the Patriarchal age, both post and Antediluvian, the head of a family, the patriarch of a tribe, the leader of a band, associated for self-defense or otherwise, a king, governor, ruler, in certain circumstances officiated in this capacity. But this had nothing to do with preaching or prophesying. The priests were neither the one nor the other. Their duties were distinct.

In the Jewish economy, the people had their leader—a Moses, Joshua, etc., etc. They had their priests, their Aarons, and Levites. They had also their prophets or preachers. The former, relating to ritual services, were always *appointed especially to their work*, accompanied by various imposing ceremonies. So in all former time.

But prophets, preachers of the Gospel, were never appointed, and commissioned, except as between the individual and God himself, and this without ritual, or any visible ceremony.

Priests were never appointed to prophesy or preach by any visible or outward sign or ceremony, although they might do both, even while officiating as priests, if moved to do so.

Any individual, in any and all time, has had the right, the God-given right, to become a mediator, a pacificator, a days-man between offended Deity and offending man, an instructor to teach, a minister to serve, a watchman to warn, a shepherd to lead and supply, an intercessor, an exhorter, a publisher of peace and good tidings, good will to men, etc., etc., at any time, in all places, under all circum-

stances, receiving his commission from, and being accountable only to God, for the right improvement of the trust; provided always that he, or they, do not violate or interfere with the inalienable and God-given rights of any other man. Being amenable to God, implies right action on the part of the candidate or laborer.

"But," says the objector, "this would be opening a door for the propagation of all heresy, immorality," etc., etc. No, not quite; a man must not so exercise this liberty as to violate any of the commands of God, which are always binding upon him.

"But how would men know the sincere friends of man, and the servants of Satan—the preacher of errors, and the preacher of righteousness?" They would learn that fact now, just as they did then, by their fruits: if the thing should come to pass, which was predicted; that would evince from whence came his mission.

So God has ordered it in every dispensation, relating to those who preached or prophesied.

The priests were never commanded to "go preach the Gospel to every creature," as Christ's ministers are.

Neither were the prophets, nor any people, commanded to go with a Gospel, and evangelize all nations, or any one nation in particular. They were to open their mouth, and God would fill it; for the time being, He would prepare the message to be delivered for present emergency, and so of all emergencies.

If a prophet should speak presumptuously, he must answer it to God.

The minister, or friend-servant of Christ, is commanded to "go preach," and preach a certain Gospel, a specified message, which was furnished to his hand, always the same, for all people, in all time, through all the world. It is the message, at home and abroad, in the forum, the tabernacle, the sanctuary, the synagogue, the tent, the highways and hedges, the hill-top and deep valley. It never grows old, nor becomes stale; is always potent to its object, always appropriate, healthful, for it is the wisdom of God, and the power of God to the salvation of men, and the destruction of Satan's kingdom.

This message every body may read and understand; every body should receive, love, and practise it; every body should preach it, now, and as long as life lasts.

God never gave an exclusive right to preach it to any favored class of men, self-constituted at first, or self-perpetuated, as the case must be; for nowhere does He create the distinction between his followers.

Nor could He with safety create such a distinction. It is contrary to both analogy and experience, to common justice and benevolence.

Here is a good, an infinite good, designed to bless all mankind, and so easy to be understood, that "a wayfaring man, though a fool, need not err therein;" so easy to be told, that "he that heareth," can and may "say come;" any body who will, may carry and deliver this message. Nobody has a right to forbid him, or to prescribe the how, the where, the wherefore, or any thing about it; all who will, may go and preach it; nobody who is unwilling shall be forced to go; there is to be no compulsion either way, or by any body.

As the message is to all, it is competent to all to proclaim it as they go, as sent by its Author, and no one else. They have to do with this Author, and no one else; just as it was with ancient preachers, prophets, etc., etc.

As we have no further need of expiatory sacrifices, so we no longer need priests to offer them.

Away with them then, now and forever. At first they had their place, and were of use, even in pagan lands, as they typically pointed to Calvary's sacrifice. But oh! their enormities, their devices, their extravagances, their expenses. Had we but the ten thousandth part of what has been spent by them, the whole world might, within five years, possess a Bible; be able to read and understand it; be instructed, classically, in the arts and sciences, history, providence, and redemption, etc., etc.; and have and control their own paradise, palace, gardens, groves, lawns, fountains, flocks, herds, fruits, etc., etc. Yes, an earthly paradise indeed, as exquisitely beautiful, profitable, soul-satisfying, as might be conceived of in this world.

Yes, away with all such priests; for they are the devil's, not Christ's. Christ's ministers or priests, are more than those in ancient times ever were. They are *kings* as well as priests, "kings and priests unto God:" *kings*, to administer Christ's government, according to his commandments; *priests*, to offer up to him broken and contrite hearts only. All other priests are the devil's.

Let the distinction between *priest* and *preacher*, in the common acceptance of the terms, be kept in view, and there will be less difficulty and obscurity in the matter. The former was always encumbered with rituals, human ordinances, observances. The latter never, as a rule; nor do we now recollect any temporarily established exceptions, *general* in their application, but always *special* for the time being, and for specified cases. We speak of the principle, generally, not stopping to ascertain, as might easily be done, what and how numerous the exceptions to the rule may be.

Christ has installed no aristocracy in his family, nor invidious distinctions among them, raising one above another, or placing him beyond mutual dependence on and obligation to every other brother. No one is, or can be more honorable, as the world counts honors, than another; no one can be lord or master over another; all are brethren. Christ is the head, the Lord, and Master, and He alone.

ALL PRIESTS, when we except God's, namely, the Patriarchal and Jewish, have always been arbitrary and exorbitant in their demands, ostentatious and loud in their pretensions, arrogant, overbearing, and cruel in their assumptions. Go to all pagan, idolatrous priests, go to the Papal and the Greek priesthoods; and what in Satanic atrocities, frauds, and demands can equal them? Let the sighs, and groans, and tears of the inquisitions, the more secret pit-falls, and prison, and palace-pits, the fires and persecutions of the Jesuits, etc., etc., of the last eighteen centuries answer. Surely, the Romish Papacy has outdone all her sisters in their piracies upon the education, the morality, the very manhood, and every vestige of the image of Jehovah, of all her votaries, so that she now stands forth, justly entitled to the name

of the Beast of the Apocalypse—the whore of Babylon—the mystery of iniquity; she that is, ere long, like a mighty mill-stone, to be cast into the depths of the sea. And who should not hate this whore of so many abominations, and pray, Lord! haste the time of her fall, that Christ's Kingdom may no longer be impeded by her opposition in its onward march to universal victory and glory?

God's prophets made no exorbitant demands; and Christ's ministers do not; but the devil's too often demand, deceive, and oppress.

THE LEVITES, it is claimed by some, were appointed by God to preach to and instruct the people. And what if they were? They lived and acted in another, not the Christian Dispensation. Whatever their peculiar duties might have been, they are no precedent or example for us, unless Christ has expressly indicated it by word or act, which He has never done. The general law to the Jews on this point, was to teach diligently the things of God to their children, etc. This was to every individual Jew, whether priest or people. Nor are we at liberty to take as proven, any assertion respecting their sacerdotal duties, which is not expressly commanded by God. Nor is it enough that He has commanded them to teach the people, for He commanded others also, with equal explicitness to publish abroad his works and ways. It should be remembered that the peculiar office of a Levite, pertained to the Jewish rituals and ceremonies, not to prophecy or preaching. This is too evident to need proof. Moses wrote and preached, but did Aaron write and preach as much? The prophets wrote, preached, and instructed the people, but did the high priests, and the Levites generally, do it more than the rest of the Jews? or was there a particular class, set apart, with directions peculiar to themselves, to preach to and instruct the people in the way of holiness and peace? We say, there was not, and never had been.

There was a class of people, called prophets, who foretold, or pretended to foretell, future events, and who also warned and exhorted the people; even wicked men did this, and pretended to do it in the name of the Lord. But God says He did not send them all. Many were the prophets of Baal. There were others, prophets or preachers, who made no pretensions to prophetic foresight. So it always had been, then was, and since has been. All men were to spread abroad the works and ways of God, and the ministers of God were to be known, not by any outward sign, or visible manifestation, but by the works they should do, and the words they should speak. By their fruits it could be known whose ministers they were, God's or the devil's. See particularly all of God's instructions, both in the Patriarchal and Jewish Dispensations. Both alike were and are broad enough for all to preach the word, being instant in season, and out of season; warning every man, night and day, to depart from iniquity and do good.

It is said, the Levites had the care of the educational interests of the people. So they had the care of the temple, and had certain duties specifically marked out. One was by explicit command, and both were matters of history. The former is more a matter of *history*, than of express and peculiar command.

Let it be distinctly understood, now and ever, that we, as Christians, have nothing to do with Jewish rites and ceremonies, Jewish temples and synagogues, Jewish altars, offerings, and priests, than we have with Patriarchal or Pagan, all of which ceased when Christ abolished them, by the offering up of himself, a sacrifice once for all. We have no right to reason from analogy of the past any more than the Jews had, from what God had commanded for Patriarchal purposes. A Jew that was not of the family of Levi, could not as before offer, every man for himself, a sacrifice, on an altar of his own formation; but he must now go to Jerusalem, and let a Levite do it for him; and because God commanded it, so now all of Christ's followers are commanded to "go, preach the Gospel to every creature," and each must do it himself, responsible only to God, as were those in Patriarchal times, and the Levites in their day. No one who loves God is to wait for a license from his fellows, for his conversion is a license to go and preach, by divine appointment, as a Levite was to serve at the altar and the temple, by divine appointment. These appertain each to their particular dispensation.

Should it be said that the Levites were commanded to read the Scriptures in the temple and synagogues, and have charge of the singing, as parts of devotional exercises, we answer, that God commanded the kings of Israel to write the Law in a book, and read in it every day of their lives. Christ, and others, read the Septuagint in the synagogues; and did God or Christ ever *forbid* that *any* body should do the same? Rather is not the reading of the Scriptures everywhere enjoined? Then, if any body may, and every body ought to read them, are they not under obligation to communicate, as far as may be, of the knowledge which they have acquired?

The fact is, all this exclusiveness demanded by "the clergy," is impious. It is that shutting up of the Kingdom of Heaven, condemned so sharply by our Lord. These self-constituted deities are the blind leaders of the blind. Christ has set up his Kingdom, and established rules and governments, and these assumers trample on both, and institute rules of their own, and enforce them with anathema maranatha.

The work of the Apostles and disciples, then living, together with all who should thereafter live on the earth, was to go forth, baptize, and evangelize all nations. Although the Apostles were to be witnesses for Christ, and some of them historians, or the mediums to be employed by the Holy Spirit to write the word of the Spirit as He would direct them; yet their main object was to spread as far and as rapidly as possible, the word of life, that all might come to an acknowledgment of the truth. Their commission was not to gather into organized bodies the believers, but to christianize the world. To this end they must consult and devise ways and means to bring under the sound of the Gospel, in the most favorable circumstances, all their fellow-travellers to the bar of God; where each would give account of himself for the deeds done in the body.

It must be kept in mind that the order or rules for the government of Christ's Church, here on earth, have all been fixed with the most

exact particularity, never to be altered, or deviated from, in a single feature; nor did the Apostles, or the primitive Christians, attempt it. It was for the Head of the Church to do all this, as He had done it in all past time. Hence we find that all true believers, and no others, constituted this Church. In it necessarily there could not be any who were not the true friends of the Redeemer, and Christ knew who such were. There was not, nor did He intend there ever should be, a visible organization of these his people, any more than there had formerly been, (namely, from Adam to Christ,) and in fact, any organization, or successful attempt at it, would be impossible; for God alone knew what was in the heart of man, and He alone is competent to such a work, and only the born again could be admitted into his Kingdom—his Church.

But He never has, and never will have, such visible organizations. Consequently all pertaining to this Church, all relating to its constitution, establishment, and rules of conduct, are from Christ alone, as found in the history which the Holy Ghost has caused to be written and handed down to us. Thus far all, till Christ ascended on high, is wholly his work, distinct from the works of the Apostles, which had reference to their converting polity. It is impossible to organize visibly the true Church—the Kingdom of Heaven, while the righteous and the wicked dwell together in this world. Christ, in his dispensation, arranged every thing pertaining to his house, his people—how they should act, and the rules by which they should be governed. He desired to establish his Kingdom, and to extend it from sea to sea, which must be done by preaching the Gospel of the Kingdom to every creature. Consequently He designates who should be co-laborers with him in this great work, and commissions all whom He may receive into this his Church or Kingdom, or who may be born again, to go and preach this Gospel, baptizing, etc., and thus evangelizing to himself all peoples and nations under the whole heavens. About this the Apostles had nothing to do. No calling, examining, ordaining, or commissioning from men, or any set of men, was necessary, or admissible. Man knows not who or what his fellow is to any such extent as to be competent to this work. Hence Christ has left to them no discretionary power, nor does He concede to them the right to interfere in the least particular in the matter. Nor did the Apostles and primitive Christians ever attempt it. All their arrangements had respect to bringing men into Christ's Kingdom, and not to organizing his members. When one was converted, he wanted that every body else should be, and agreeably to his divine commission to go preach, etc., he went and proclaimed the glad news of redeeming love. No one had a right to say to him, Stop! let me examine you, commission or ordain you, nor even to require him to show the divine commission then in his possession. Nor has Christ given any one the liberty to dictate to that brother where or what he shall preach, nor that he shall make this or that profession, subscribe to this or that creed, or come under this or that rule, instituted by any human society. No, he hears and obeys Christ's call—takes his commission, and goes forth under him as his only captain

or Lord, being amenable to him only for the faithful discharge of the duties of his high calling. So far the organization is complete, and altogether from Christ, and according to his own appointment. And it should be particularly observed that there is a universal and fixed equality existing among all the brethren. All were to preach and baptize, all might partake of, administer, or distribute the elements of the Eucharist, and all might and must treat with an offending brother, complain of and prosecute him before the Church. But wherein does the discretionary power of the Apostles, disciples, and subsequent brethren consist? and what are the restrictions which Christ imposed on all his children, in all after-time, as alluded to above?

THE DISCRETIONARY POWER OF THE APOSTLES consisted in this; namely, devising and adopting regulations by which SOCIAL WORSHIP might be enjoyed, and for the ingathering of the world estranged to Christ into the fold, his Church; not into the societies or assemblies, which might be gathered for the purposes above alluded to, but merely that they might be born again, and brought into Christ's Kingdom, and set at the important work of bringing all men to Christ. Consequently it was competent for the Apostles, and the brethren of that day, to do as they should then think most conducive to this great work, not inconsistent with the rules or restrictions given by Christ himself. They could designate one or more to procure a convenient place for public worship, and every appendage to it, who might only for the time being have a general superintendence of these assemblies for public worship, composed of both saints and sinners, as the case might be; but not to the exclusion of any watch and care of the whole brotherhood, and of their equal right to participate in all the exercises, both of speaking, praying, and singing engaged in by any. And the brethren in all subsequent time, might enjoy the same liberty both as to times and manner of worship and other religious exercises, as times, places, and other circumstances might seem to them necessary, only under Gospel restrictions.

Yes, all were to preach the Gospel of the Kingdom. Go and preach it everywhere, to every creature. Preaching is publishing a fact. The Apostles preached, as they went, one to another, and proclaimed the resurrection to those who had not yet seen their Lord. Proclaiming good news is preaching. All who hear it may preach. "Let him that heareth say, come." Yes, even women preached in the days of the Apostles. Even the once wicked Mary Magdalen was honored with the privilege of preaching the first Gospel sermon after the resurrection of Christ. Her text was, that she had seen the Lord, who told her: "I ascend unto my Father and your Father, to my God and your God." Then the other women who were with her, were immediately employed in the same blessed work. And thus it was, more or less, with them both publicly and privately during the age of the Apostles. There were in that time many deaconesses in the Church, who also performed other services for the brethren, as they had during the three years of Christ's ministry on earth. Although their sex was

not represented in the apostolic class, yet they were no less honored with and benefited with as intimate communion, as any one of them. They were last at his death and first at the crucifixion, tendering their sympathies, if nothing else, when but one apostolic brother dare be present.

In the Jewish dispensation women preached, prophesied; there were prophetesses as well as prophets. Nor is there a single inspired prohibition on record against women's preaching the Gospel. Indeed, the command, Go ye, preach and baptize, or disciple all nations, was given as really to the holy, believing women as to the men. If the command was not restricted to the eleven Apostles, then it applied to women. And if restricted to the Apostles, then women have a right to do in this matter all that any brother could lawfully do, and no more.

Those texts, so often quoted from Paul's discourses, to show that women should not preach the Gospel, are entirely irrelevant, as they apply only to the meetings of the brotherhood, the baptized, and not to the meetings of *unbelievers*, where only one or more believing brother or sister may be present to preach—to disciple men. When the Twelve, the Seventy, two by two, were commanded to go, it was to say, the Kingdom of Heaven is at hand. This was good news, and every body might spread it abroad. So now, every body may tell the story of the cross, of the prophecies respecting Christ, of his coming, labors, sufferings, death, and the legacy He left his people; as also the invitations he gave to all who would, to come unto him and receive eternal life. This work all the faithful are required to perform. It was at first, and should now be, the main object of preachers, the friends of Christ, to disciple men, women, and children; to bring all men to a knowledge of the fact that Jesus Christ is the Saviour of the world, thereby to induce faith and good works. It was not so much that the *brethren* might be edified and instructed; for it was understood by all of them that each, for himself, was under obligation to preach, and gather in others, lest he himself might be a cast-away. Paul could say: "Woe is me if I preach not the Gospel." So might all have said, for all had freely received the light, and should as freely and promptly give it.

And each and all of the believers were at liberty, as each and all now are, to go anywhere and preach to all who wished to hear, either in their own houses, a hired house, or in the streets, groves, or fields; and if an individual should build a meeting-house, or others should build one for him to preach in, to whomsoever might come in, that all might be converted from Satan's kingdom to God's, he would have a right to do so, and no one would be at liberty to call him to account for so doing, nor to interrupt him in his work. It would be optional with him to invite, or not, any brother to occupy his place. But remember, the persons composing these assemblies are supposed to be unconverted men and women; although there might be a few of the other class, as by accident, not as of common occurrence; for in primitive times all the believers went, everywhere, preaching, not hearing; and it should mainly be so now at this class of meetings,

till all men should have heard the good news of salvation. And every body can see that there is no need of civil, judicial, or ecclesiastical organizations for all this. Nor would it be possible to have any, because none of the congregations could be bound. No one was obliged to come and hear, no one was obliged to *stay* and hear, nor ever to repeat his visits to such places. All such assemblies would be ephemeral. And, should any member of them become a convert, the preacher had but to baptize the believer, when he also would become under a like obligation to imitate the example of him who had been instrumental of bringing light to his mind, and truth to his soul.

But there is another kind of meetings, which was common in primitive times, and should be common at the present time. We mean, meetings of the *brethren*, when all of a certain city or locality met to instruct and be instructed, to edify and be edified. This was for mutual benefit, when the diversified talents of the whole brotherhood were to be exercised, for mutual edification, improvement, and instruction. These meetings were at first more accidental, if we may be allowed the expression, than otherwise. They were nobody's meetings in particular, or in such a sense that one man, or even two or three, could control them, or lord it over others. But all the brethren, one by one, might occupy the time. If a stranger, even from a distant country, were come in among them, he would of right be as much a member of that body then present, as any resident could be; for it would be only the gathering together of the different members of the *body*, Christ alone being the head. Here, indeed, obtained a practice of considering one or more, in each place, of their resident members as *elders*, among the Jews, and Bishops, mainly among the Gentiles, perhaps, for there was not exact uniformity on this point in those days. These meetings were for the faithful, though probably not to the exclusion of all others. On these occasions they consulted, broke bread, taught, and learned. The breaking of bread was also common, while brethren went from house to house where only but two or three were gathered together. Baptism was performed at all times, and on all occasions, when converts were made, and by any of the brethren.

Nor was there any other visible organization of these assemblies, or the brethren. Nor were there local brethren connected with any other similar assemblies in other places. These were meetings of Christ's friends, and are the kind of meetings which Christ sanctioned on the first day of the week, during the forty days he was on the earth after his resurrection. These meetings were composed of all the faithful of a particular place, and they were all preachers, met for mutual benefit, and for mutual and equal help, as far as their capacities would admit. They had not assembled to *convert* men, but to edify, instruct, help, and encourage those who had been converted. There should now be everywhere BIBLICAL SCHOOLS, to instruct the old and the young in the arduous work of preaching the Gospel, to teach those who needed instruction in the doctrine, the ordinances, and the discipline of Christ's family. The other kind of meetings,

that where one or more should preach, was to call men to attend to the concerns of the soul, and a belief in, and the reception of Christ. The former were a kind of Bible schools, in which to learn more of God, of his word, and of the means of bringing men to Christ. In these meetings there was room for the exercise of the various talents in the Church, whereby all were edified.

As to looking after, instructing, and training up the lambs of the flock, or new and ignorant converts, this was the work of every true Christian, and should be added to the instruction of the family, and these Christian meetings, these Bible schools, with competent teachers in every town and city, where converts should be found, are of vast importance, that all might become well qualified for their work.

Again, Christ preached to the multitudes everywhere, and so did his disciples. Both He and they always addressed them in a manner to *catch* them, to arrest attention, and to convict of a truth, and bring them into the kingdom, or to a belief that Jesus Christ was the Messiah. Read Peter's sermon at Pentecost, also Paul's at Mars' Hill, and all through the lives of those good men. When the supper was ready, and all was ready, Christ (as in the parable) sends forth his servants to call, invite, bid to the feast, the wedding, that is, preach the Gospel that men may, by hearing and knowing it, believe, and be saved from their sins. Here, then, was one work. Christ was a fisher of men. He chose a few to go *with* him, and thereby learn to become fishers of men also. This they learned and practised as they had been taught.

But when we examine all the sermons of Christ, and of the Apostles and disciples, as in the New Testament, we are struck with the uniformity of their character, which could but have been intentional. The public meetings, where preaching was going on, consisted mainly of unbelievers; and for the obvious reason, all the believers were "scattered abroad," preaching in the field, which was the world. In these meetings persuasives to *belief* and action, while in the meetings of believers persuasives to *practise* what one had already learned and believed, were the more common, because more appropriate. And these meetings of believers were more secret. Christ *taught* his disciples in regard to the things of his Kingdom, and moral action, after as well as before his crucifixion; and his sermons on these occasions were different from those given to inquirers, the thoughtless and unbelieving. The same may be said of the Apostles. When Christ would rebuke a believer, it was not before the multitudes. Paul did not rebuke and blame Peter before a mixed assembly.

We by no means intend to teach, that those who went and preached—to invite, to call, to say, come, did not teach; for Christ and the Apostles and disciples both taught and called. The preachers, all believers, were to both preach and teach as they had ability. And teaching, instructing, is also preaching, and the work of all the faithful, in their appropriate place, determined by the character of their hearers. What we mean is, a far greater prominence in all the public discourses and efforts of believers in Christ's and the Apostles' times appears to have been given to calling and gathering *in* to the king.

dom, reserving the instruction into the order and doctrines of Christ's house, the exhortations, encouragements, and rebukes of one another, to other and more private occasions.

Nor is it intended, by these remarks, to show that the two classes, believer and unbeliever, were *always* distinct, and that therefore a transition from one part of ministerial duty to another was never admissible, for this would not be true. There were usually two or more of the believers together on their missionary tours; and the object of *all* who might be in the presence of unbelievers, whether found singly or in collected bodies, was to secure, if possible, their conversion to Christ. To this end all that any of the preachers might say tended. They should not stop to preach to those in the ark of safety, while multitudes around it were drowning.

And so should it be at the present time. There are now as many out of the way of salvation, it is to be feared, in proportion to those in it, as there were eighteen hundred years ago, when Christ said: "Go ye into all the world and preach." And yet nineteen twentieths of the professors stay at home, or build churches, and go once a week to take their ease in them, while one of their number will preach two thirds of the time to them, to make them feel well and right too, if it crosses not their inclinations, and a part of the other third to the unbeliever, and the rest of the time nobody can tell to whom, perhaps. This is not the way to bring forward the millennial day. This is not the way that Christ and his early followers did.

The work now to be done is, to make every true believer choose his field of labor, according to the best light, with Christ's constitutional charter in his hand, he can obtain; and then to set himself at work in it, in the fear of God, and with all fidelity, in view of the account he must give to God, and not to man, or a body of men. He is not only to pull men out of the fire, but, as he has opportunity, to prescribe the best remedies for healing the wounds sin has made, and teaching the subject, so that he may be qualified to go and do likewise. The first need not stop to gather his subjects into a visible organization, with masters over them to say whether *they* may go preach, or *when* or *where* they shall go, or *how* they shall preach; but the same commission which authorizes and instructs the former, authorizes and instructs the latter. No one is to stop and do this, and lord it over God's heritage.

But, it is said, some visible act, or sign, as a bond of union is necessary, by which to know the children of God. We have no evidence that this was then considered necessary. And why should it be now? Then Christ's sheep heard his voice and followed him. This following alone was so significant, that no other sign was necessary. To follow Christ was to deny themselves, and do the things which He commanded; and was not this distinction enough? Baptism, into Christ's name, was surely significant.

But, let us see whether some other harmless sign of membership with Christ's family may not be added. Suppose that after a person is born again, and has been baptized into the name of the Father, the Son, and the Holy Ghost, we cause him to sign some articles of faith,

and a covenant to associate and walk with every other believer; could that be any more significant than the two great signs of *Discipleship*, *Baptism*, and the partaking of the LORD'S Supper? And does not a belief in Christ, and obedience in these things, imply all the rest necessary to a sufficient bond of union? Can any addition make it more apparent? And would not further demands awaken dislike, opposition, and serve to sunder rather than unite, to darken rather than illuminate? At first thought we were rather disposed to yield this point a little; but the more it is examined, the firmer is our conviction, that we ought to leave it where Christ left it.

THE GREAT COMMISSION.

"As my Father hath sent me, even so send I you." John 20 : 21.

The Twelve sent out.

Luke 9; Mat. 10. Then he called his twelve disciples together, and gave them power and authority over all devils to cast them out, and to cure diseases and all manner of sicknesses.

These twelve Jesus sent forth by two and two to preach the kingdom of God, and commanded them saying:

Mat. 10; Mark 6; Luke 9. Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey; neither two coats, neither shoes, (but be shod with sandals,) nor yet staves, neither bread, for the workman is worthy of his meat. Into whatsoever city or town ye shall enter, inquire who in it is worthy; and whatsoever house ye enter into, there abide till ye depart from that place. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off the very dust from under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Mat. 10. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver

up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily, I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

The Seventy sent out.

Luke 10. And the Lord appointed other seventy also, and sent them, two and two, before his face, into every city and place whither he himself would come. Saying unto them: the harvest truly *is* great, but the laborers *are* few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not,

it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodom than for that city. Wo unto thee, Chorazin! wo unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

Return of the Twelve.

Mark 6. The Apostles gathered themselves together unto Jesus, when they had returned, and told him all things, both what they had done, and what they had taught. And he said unto them: "Come ye yourselves apart into a desert place and rest awhile."

Return of the Seventy.

Luke 10. And the seventy returned with joy, saying, Lord, even the devils are subject unto us, through thy name. And he said unto them:

I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

Heretofore all these services were to be restricted to the Jews and the cities to which Christ would go, but now all restrictions are to be

removed, as He is about to ascend on high. And THE GENERAL COMMISSION IS:

Matt. 28. All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world.

Mark 16. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke 24. These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy:

And were continually in the temple, praising and blessing God. Amen.

Rev. 22 : 17. And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Luke 14 : 17. And sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

Mat. 22 : 2-10. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise.

And the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servant, The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

We shall add further instructions on this subject which, though less formal and direct, are none the less important, as they show what Christ's own practice was, and how this Gospel was to be preached—with great fidelity, earnestness, sincerity, and simplicity. It will be recollected He taught much by parables; here a little and there a little.

"And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And the people sought him, and came unto him, and staid him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

Many of his instructions will be gathered from his Sermon on the Mount.

"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him; and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

From this we learn the importance of ministering to those who are faithful laborers in Christ's vineyard.

"The same day Jesus went out of the house and sat by the seaside: and he began to teach by the seaside; and great multitudes were gathered together unto him. And when much people were gathered together and were come to him out of every city, he entered into a ship and sat in the sea, and the whole multitude was by the sea and stood on the shore. And he taught them many things by parables." (See the parable of the sower.)

Christ in few instances forbade persons telling what had been done unto them—what they had seen, heard, or knew about himself—desiring no further notoriety at that time. For example: He said to the blind

man healed: "Neither go into the town nor tell it to any in the town. He commanded his disciples to tell no man that he was the Christ." But He always rebuked the Apostles and other disciples for any interference of this kind, as in the case of John, who forbade a disciple because he did not follow them or do just as they would have him do; and of those who would silence the cries of the blind men wishing to receive their sight. If no man then could interfere in such things, surely none should at the present time; especially as each man's eternal life depends on serving his Master with all the powers he possesses.

And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

A certain man made a great supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife: and therefore I can not come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

When I sent you without purse, and scrip, and shoes, lacked ye any thing? But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. It is enough.

And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following.

THE GOOD SHEPHERD.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door, is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

But ye believe not, because ye are not of my sheep, as I said unto you,

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

My Father, which gave them me, is greater than all: and none is able to pluck them out of my Father's hand.

We see from the above what the great Commission is to preach the Gospel, addressed not only to the Twelve and the Seventy but, likewise to the five hundred, the three thousand, and all who have believed through their preaching. The Apostles had nothing more, nothing less; nor will there ever be a change in its nature or universality. It is alike the commission for the Pope, the Cardinal, His Grace of Canterbury, Bishops, Elders, Deacons, Parsons, Local Preachers, Evangelists, and Missionaries, as for the believer of the most feeble capacity and secluded position. The former can have nothing more, the latter nothing less.

Many things are said in the epistles about Deacons, Elders, Bishops, and Presbyters, which have no allusion to Christ's Church, but simply to a polity of the efforts of early Christians by societies somewhat organized, perhaps, of their own designing and construction. With their rules, their local and ephemeral regulations, we have nothing to do at present, except to say, whatever they may have been, *we* are in no way amenable to them; since Christ has nowhere commanded them, nor did He ever allude to any such servants, *officers*, if you prefer; nor has He any visible organizations, nor required any body to follow their example or the example of the Fathers, only so far as they follow Christ. He sent persons to preach without ever once performing a ceremony upon them. Had He intended it, could He have omitted to have set us an example?

The words of the commission, as above cited, confer the right on every believer to preach, anywhere, at all times, and to all people, Christ's Gospel. Each individual, having the commission and Christ's constitutional charter in his hand, was to judge for himself how they should be complied with. In addition to these directions the Holy Spirit was to guide him into all truth. Besides, there were numerous RESTRICTIONS given to him to keep him in the right way.

RESTRICTIONS.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

But Jesus said, forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

For he that is not against us, is on our part.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

Where their worm dieth not, and the fire is not quenched.

For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Hence we see that no man is to be forbidden to serve Christ in the way he may think most proper. It is an offense against Christ to do it. Neither shall ye call any man master or rabbi, nor shall ye be called master or rabbi, for one only is your master, even Christ. Nor shall any one seek to be greatest, nor to exercise any of the powers implied in the following language, in rule, authority, dominion, lordship, great ones, princes. Be not high-minded, but fear. Be humble. Take not the highest room. Exalt not yourself. Be ye not servants of men, for ye can not serve two masters—God and mammon. There is but one rule for all, which is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself; for all ye are brethren. All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets, etc.

All must be one, all must love one another, do good, especially, to one another. Let each esteem other better than himself. Improve the talents God gives; not the offices that men confer. Be not as the scribes and Pharisees, overbearing, ostentatious, etc., standing in the way to heaven, hindering others, etc.

There was to be *perfect*, universal, and continuous EQUALITY among all God's children, except in so far as God or Christ himself should depute to an individual, or a certain number, a specified work or duty, as in the case of the Jewish priesthood or the apostles, which was only for them and for the time being. And even this did not give to them any judicial authority which all the brethren together, and each individual in particular alike, had not possessed; nor did it raise one member above another, nor imply the least superiority or authority one above another; for all were brethren—one in Christ Jesus, the head.

There was to be no lording over God's heritage—God's children who might compose a part of these assemblies—but all were free men in Christ Jesus, whether they were of the local or itinerating brethren. *No one was to be greatest.*

There was to be no display, or ostentation, or pride, or extravagance manifested in their arrangement; for Christ everywhere inculcates the duty of humility, and self-denial, and unbounded benevolence, and Christian love, both by precept and example.

No man was to be called rabbi—master, “for one was their Master, even Christ.”

It was not left for these congregations, assemblies, churches, as a *body*, to deal with an offending brother, nor could they exclude any from these privileges. Nor had the brethren the power to excommunicate an offending brother from Christ's Church. All they could do was to try him, as in Mat. 18, and if he remained obstinate, they were to leave and consider him as an heathen man and a publican. Neither could they bar him from the ordinances, since they were of Christ's appointment, and for all his children everywhere, and during all time. And as man is fallible, the accused brother may after all be innocent, and an acceptable member of Christ's Church. All that the brethren can do is to express their want of confidence in him as a child of God, and for reasons which should be enumerated, then passed upon by all the brethren of that locality, and then also read in the worshipping assemblies of that locality, so that the scandal, which it is supposed may thereby come to the Church of Christ, may be avoided. And here is the beginning and end of their duty in the case, except in the process to be observed in reclaiming the accused person.

No one is to be preacher, exhorter, instructor, monitor, admonisher, or judge to the exclusion of another; but all may exercise and improve the talent given them, so that they do not produce confusion. One must speak at a time. All the brethren may speak in their turn, that all (whether the Church, or these promiscuous assemblies) may be edified, instructed, encouraged, or admonished. The Church is to be as one body, and Christ alone as the head to whom each is amenable for his or her conduct.

FORBID HIM NOT.

The spirit of exclusiveness was here exhibited in its most glaring and offensive form, and it received a direct, specific, and merited rebuke from the great Head of the Church. This and other restrictions forever settle the question, who may preach the Gospel or minister to Christ. One of the Apostles—the beloved, humble, and inoffensive John—came to his Master with the complaint of “ecclesiastical” irregularity. He saw one casting out devils in Christ's name, and forbade him, because he followed not with the Apostles, or did not do things just as they did, nor put himself under their direction and control.

No, he shall not, whoever he may be, by whomsoever disciplined, or whomsoever he may follow, while ministering in the name of Christ, be forbidden by any one, apostle though he may be. Neither shall he be molested, nor dictated to, while doing the best he can to serve Christ; for each man must stand or fall to his own master. Each one is responsible to our great and common King.

The commission to every one is, “Go preach my Gospel to every creature.” This Gospel is the Gospel of the kingdom, or Christ's con-

stitutional charter of his kingdom. It has been written by the four Evangelists, and may and should be in every believer's hands. With it he may go forth at all times, to all people, and proclaim its blessed truths. None but Christ to command and direct.

BE ON YOUR GUARD.

It has already been said that there are but two parties in the world—the good and the bad. Christ is at the head of one, and Satan of the other. Both are mustering for the battle of the great day—both striving for the mastery. This our King and his subjects may lawfully do, for the kingdom belongs to him; but Satan is an usurper, and is to be destroyed. His forces are to be met and beaten back. Consequently all the subjects of our King should be vigilant, wakeful, watchful, ever on their guard, and never sleeping on their post, lest the enemy surprise and damage them.

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son; but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Take ye heed; watch and pray, therefore, for ye know not what hour your Lord doth come. Mat. 24; Mark 13; Luke 21.

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth. Mat. 24: 42–51.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. Mark 13: 34–37.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21 : 34-36.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready, went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Mat. 25 : 1-13.

For the *kingdom of heaven* is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold I have gained besides them five talents more. His lord said unto him, Well done, *thou* good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. Thee he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed : and I was afraid, and went and hid thy talent in the earth : lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and

gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Mat. 25 : 14-30.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

This duty should be performed in humble dependence on the grace of God for assistance, with earnest, persevering prayer, with cheerfulness, thankfulness, fidelity, sobriety; at all times, in all places.

MODE OF ACCESS TO THIS KING.

Oh! that I knew where I might find him, that I might come even to his seat!

The glory of this dispensation is, that each subject in person can prefer his own requests—present his own petition to this King. Yes! No solicitor or substitute is required; none will be accepted—no! not even a bishop, a cardinal, a pope, or the Virgin Mary. And this he may do at any time, in any place, and under all circumstances. Praying with all manner of prayer and supplications, lifting up holy hands without wrath and doubting. It is appropriate to ask for temporal as well as spiritual blessings; to open our mouth wide, asking great and many good things, being assured that God delights to give and give abundantly; for giving does not impoverish him, neither withholding enrich him. Receiving produces happiness, and happiness is a part of his wealth.

There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? Luke 18: 1-8.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 18: 9-14.

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Luke 11: 5-13.

If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. Again I say unto you, That if two of you shall agree on earth, as

touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

THE EUCHARIST.

The Passover feast, so long celebrated by the Jews, is distinct from the Eucharistic feast. Our Lord and the Twelve had just partaken of the former for the last time, and while the eleven were still at the table after they had eaten, "Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body which is given for you; this do in remembrance of me. And he took the cup, and gave thanks, and gave it to them, saying, Take this, and divide it among yourselves. Drink ye all of it. This cup is the New Testament in my blood which is shed for you, and for many, for the remission of sins. But verily I say unto you, I will drink no more, henceforth, of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Mat. 26; Mark 14; Luke 22.

And this ordinance has come down to us as a standing, mutual communion memorial of his abounding love and mercy to all his followers since his day. We have already said that all the believers have an equal right to partake of it—to present the elements to the brethren—that the table is the Lord's, and not of any organized society.

Other incidental allusions in other parts of this work render it unnecessary for further remark at this time.

WORSHIP.

"Pay divine honors to—to reverence with supreme respect and veneration—to adore—revere—bow to—honor."—WEBSTER.

"Thou shalt love the Lord thy God, and him only shalt thou serve." "If any man be a worshipper of God and doeth his will, him he heareth." Any man, alone, may worship God acceptably; two or three may do it, and always enjoy the presence of Christ; multitudes may do it stately or occasionally. When Christ came, He said, The kingdom of heaven is at hand, and a new state of things is about to obtain, when it would be no longer necessary to go to Jerusalem, nor to Samaria, neither to turn one's face thitherward; for God is a spirit, and everywhere present, and all who have an humble, broken, and contrite heart, may offer acceptable worship anywhere, at any time, alone, with a few, a large, select, or a mixed assembly; in the secret chamber, the lofty cathedral, the amphitheatre, or the open field.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now is,

when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a spirit: and they that worship him, must worship *him* in spirit and in truth. Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

ALL THESE SUBJECTS MUST BE ONE.

"That they may be made perfect in one." John 17 : 23.

When it is said that all the subjects of this King must be one, it is not meant that all must think and act alike in every thing pertaining to faith and practice, any more than it is that all must look alike. This, all know, must be impossible. Christ only asks that his followers may be one as He and the Father are one. One in design, in aim, in effort; and this that the world might know that God had sent him.

As there are but two great parties in this world, the good and the bad, and as the latter are firmly united under one common leader, so must Christ's friends be indissolubly united under him, would they convince the world that Jesus is the Christ, and prove successful in extending the interests of the Redeemer's Kingdom. But we do say, that there must be no sectarian bars set up by any party whatever: none at the communion-table, for it is the table of the Lord; none about Baptism; none about this or that doctrine. If any man believe that Jesus is the Christ, and has ceased to do evil, and learned to do well—has left the ranks of Satan, and become a soldier of the cross, he is entitled to our confidence not only, but is his own king and priest to God, not a slave to be lorded over. He has the CHRISTIAN'S CHARTER in his hands, and is amenable only to the King of kings, for the right improvement of it. No one has a right to take it from him, nor to dictate to him what he shall believe in, or about it, nor how he should use it. Neither have any a right to forbid him serving God in his own way. No, not even the Apostle John, nor Peter, nor Paul, nor all of the Apostles together. Neither would their successors, were there any, have a right to do so. Nor yet have the elders, bishops, priests, or Pope a right to dictate to him. No, nor all the societies and ecclesiastical bodies they represent, so long as the prohibition of Christ, "Forbid him not," remains on record.

Our first plan was to prepare a creed to which every man might subscribe; but after many unsatisfactory efforts even to ourself, this was abandoned for that infinitely more preferable one, namely, "THE WORDS OF CHRIST," the constitutional charter for the belief and practice of his subjects. This He commits to every one who would enlist under his banner. Here are all the creed and all the restrictions, all the commands and all the encouragement we need. No man, or body of men, have a right to be sectarian or for caste—a Baptist, a Methodist, Reformed Dutch, Presbyterian, or an Episcopalian, a Lutheran or a Papist. How it can be otherwise, while all hold to

and acknowledge this constitutional charter as their charter, their only rule and guide, it is difficult to conceive. No, sectarianism is anti-scriptural, anti-Christian, and to be repudiated. It exists not in the Kingdom of God, nor in the Kingdom of Heaven, nor can it; but it can be, and is, in organized societies, although there ought to be none. John came to Christ, saying: "We saw one casting out devils in thy name, and we forbade him, because he followed not with us." But Christ showed by his answer, that if the individual were with him in heart, it was sufficient. This was the essential badge of discipleship, and his not following with the Apostles must be no occasion for the prohibition. But let this Constitutional Charter speak:

"If there be therefore any consolation in Christ, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. Endeavoring to keep the unity of the Spirit in the bond of peace. Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. At that day ye shall know that I am in my Father, and ye in me, and I in you. That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. For as the body is one, and hath many members, and all the

members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. And I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them. Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves."

How unlike the Christian union, as prayed for above, are Church practices in this country, in England, in Scotland, and indeed throughout Christendom. Everywhere sectarianism prevails, filling the churches with jealousies, strifes, envyings, heart-burnings, slanderings, proselytings. And what is a prevailing of the gates of hell against the Church—these human organizations—if this be not? Indeed, with such influences at work, there need be no other gates of hell for their destruction, nor devil either. But let all of Christ's followers conform to his rule only, and no opposition can possibly prevail against his Kingdom. Men who have envyings, strife, divisions, are carnal, all of them, and walk as worldly, ambitious, selfish men walk. Although men build upon this foundation, it is not the foundation, Jesus Christ, which Paul built upon, and their work shall be burned, of whatever sort it be, for God is love, and they who love him will keep his commandments, and love one another—be all one in Christ Jesus.

If any say that they love God, and yet love not their brethren, they deceive themselves, and the love of God is not in them. Christ tells us: "If any two shall agree, as touching any thing they shall ask, it shall be done for them." Now, if the prayer of *two* has such potency with God, when there is agreement in feeling and desire, intent and effort, what might not be expected were all the brethren one, as Christ prayed they might be? Indeed, they might expect the immediate coming of their Lord, to banish all discord and sin from the world, and all would exclaim: "Behold, how these brethren love one another."

CHRISTIAN PERSECUTION ever has been instigated and carried on by the various religious sects, under their respective leaders or priest-hoods. All persecutions, deserving the name against God's people, come through the instigation of the leaders of some organized and self-constituted body of religionists.

Satan, independent of these organized bodies and self-constituted priest-hoods, has had, and still would have but little power over God's Church. To keep up any thing like combined opposition, he has first divided the brethren, then rallied and organized these broken ranks under ambitious and too often unscrupulous leaders, and then set them one against the other, biting and devouring one another. Thus has the Greek Church persecuted the Romish, and both the Mohammedan. Each of these, and Pagan religionists, have in turn

combined against the Protestant. And now, as a climax, Satan has gotten all Protestantism at loggerheads.

Now Satan, without the leaders, and the organized bodies they represent, is measurably powerless; for let all of God's people stand shoulder to shoulder, unorganized, as Christ designed, each man feeling his personal responsibilities to God, and then no help could be derived through an unchristian and unnatural organization. Disarm these leaders of their usurped and injurious power, and the sectarian organizations would fall, and consequently Satan's influence, derived therefrom, would cease. Yes, all the sects, Infidel, Pagan, Mohammedan, Greek, Papal, and Protestants, would fall, leaving but two unorganized bodies in all the world, the good and the bad, they who obey God, and they who obey him not.

IS CHRIST DIVIDED?

We heard a minister thank God three times in one sermon, for the different sects—denominations—and that he was a Methodist; and the reason assigned was, that men could all have their choice. If a man wished to be a Methodist, he could be so; if a Baptist, he could be a Baptist; and so on, through the catalogue of the Christian sects. Well, the same reason would hold good, why there should be sin, a devil, a hell, that all men might have their choice, either to do right or wrong; that they might have their choice, to have and serve the devil, the destroyer, instead of Christ, the Redeemer and Saviour; that they might have their choice to go to heaven or to hell. Glorious freedom, this! If this doctrine be true and necessary, then could there be no sin; God would not be under obligation to cater to the gratification of men's choice, perverted or legitimate.

This man also said: "He was a Methodist, and he intended that his children should be Methodists." This seemed intended as a kind of exordium, or opening, for a little glorification of principles, and a rebuke to some of his hearers, who had presumed to allow their children to attend "a Sunday-school not of his persuasion," as also a sharp reproof to such as would leave his meetings to attend those of another denomination.

About the same time, a Congregational minister's wife remarked before a Reformed Dutch minister, that her father would not allow her to attend any other meetings than those of his own denomination, to which the "pious" minister replied: "That is right—he did just right."

Fifty years ago, our own father, of the strictest Calvinistic New-England Congregational order, would not allow his children to attend a Methodist or Baptist meeting—they were so heretical. And we could fill our sheet with just such bitter sectarian acts and feelings. There are in the world thousands of religious sects; not all of them quite so exclusive, bitter, and bigoted. The Christian sect is against the Mohammedan and Pagan not only, but they are against themselves. They are divided into, almost numberless, such bigoted clans. From the Papal down to Joe Smith, each one, with now and

then a rare exception, fighting for its Shibboleth, as though the salvation of the whole world depended upon the predominance of *its* particular party.

Reader, turn your eye to any village or city, large or small, and count the number of the different denominations with their leaders, mostly of such feelings as those above described: when a union-house, with one holy, unsectarian man as the preacher, would do more good than all the sectarian tribes of preachers put together.

Brother, sister, suppose that Christ, our great examplar and preacher, He who prayed so earnestly that all his followers might be one, were to come again in the flesh, and make a tour through this country, but could spend only one hour with his people: suppose He were to visit, next Sunday, the village or city of A or B. It is ten and a half o'clock. Nobody knows that He is in town. The bells of the Episcopal sect, of the Presbyterian sect, the Dutch Reformed sect, the Lutheran sect, the Wesleyan sect, the Methodist Episcopal sect, the Baptist sect, the Universalist sect, and the Congregationalists, are tolling; and now the fast of each congregation has entered, and the astounding announcement is mysteriously made from every pulpit, that Christ Jesus is in the village; and all sit in breathless silence, to witness his ingress, either by the doors or elsewhere; for surely, each sect exclaims, exultingly: "He can not, will not, attend any other, for they are all too heretical to be countenanced by him." "Ah! how He will denounce them when He visits us." Yes, so each and all of them sit and congratulate themselves, and wait and wait, till the clock strikes eleven, then twelve, then one; when they, in despair, disperse in noiseless confusion and disappointment; none daring to open his mouth under such circumstances.

And what is the matter? Has the blessed Saviour turned away, and left the place in disgust? No. Has He shut himself up at his unknown lodgings? No. Has He acted on the prudent, worldly policy of staying away from visiting *any* of his disciples, for fear of giving umbrage to those denominations which He could not also visit? No; He has not acted from any *such* policy; but seeing the destitute, starving, dying multitudes thronging the streets, (for the poor, nowadays, have not the Gospel preached unto them, as they had when He was on earth,) He left the proud, ostentatious, exclusive, arrogating, dogmatical, bigoted, Pharisaical sectarians to their own perverted imaginations, their own barrenness and vain-glory, to bite and devour one another, and turned to the perishing, and opened his mouth, and taught them, saying: "Blessed are the meek, for they shall inherit the earth; blessed are the peace-makers, for they shall be called the children of God; blessed are those who hunger and thirst after righteousness, for they shall be filled; seek those things wherewith one may edify another; and have fervent charity among yourselves. Let each esteem other better than himself. Seek first the kingdom of heaven and its righteousness; and as ye would that others should do to you, do ye even so to them; for this is the law and the prophets. Except your righteousness exceed the righteous-

ness of the Scribes and Pharisees, ye can in no case enter into the kingdom of heaven."

Many heard him gladly, and went away better men and better Christians, to *do the will* of their Father in heaven—preaching the Gospel everywhere, and gathering sheaves for the great harvest; others believed, but were only half-converted. They turned away to tithe anise, and mint, and cummin, forming creeds and tests, and sectarian scissors, to shorten such brethren as were too long, and stretch those which were too short. A few, from the disappointed sects, as by chance, on their return, heard some part of the discourse, which had, from the circumstances, been much lengthened, and became converted, and went forth with their Lord's commission, to disciple all men to *him*, but not to a sect or denomination.

But we are no longer a sectarian; whether Protestant, Papist, Mohammedan, etc., as denominationally constituted; but we protest against all the sects, all castes, all exclusiveness, all idolatry, all superstition, all bigotry. We bow to no priest, but Christ; worship at no sectarian altar or shrine; but would worship God in sincerity, in spirit, and in truth, with a broken and a contrite heart. We would acknowledge no leader but Christ, nor belong to any Church but his. Oh! that He may ever be our Leader and Saviour; the Holy Ghost, our Teacher and Sanctifier; and the Kingdom of Heaven our eternal home. And while continued to enjoy probation, we will gladly and cheerfully toil on for the advancement of the Kingdom of our Lord, with all who love and serve him, of whatever name, condition, or clime. With them we will meet to pray, to praise, and to worship; whether it be in the house, in the open field, in the grove, or in the highways; by night or by day; at home or abroad; for the Christian's field is the world. Yea, more, we would rejoice with them that do rejoice, and weep with them that weep; for when one member suffers, all the other members suffer with it; or if one member be honored, all the other members rejoice with it.

SECTARIANISM is the legitimate offspring of ignorance, pride, bigotry, jealousy, selfishness, envy, hatred, malice. Its works are tale-bearing, strife, proselyting, biting, and devouring all who differ, or seem to differ, from it.

It is the spirit of intolerance, exclusiveness, proscription, persecution. It is censorious, dictatorial, dogmatical, hypercritical, cold-hearted, uncivil; the meanest, most mischievous child of the devil. This spirit, and the priestly, hierarchal classes, are the Antichrist, the Babel, the great whore of Babylon, whose rise and fall are so graphically described in the Apocalypse. And the last great battle to be fought, will be between its friends and its enemies. It must and will fall, before the Messiah can reign King of kings and Lord of lords. If Christians would but conform to Christ's rule, and observe that only, there would at once be an end to the bitter quarrels about Baptism; for no one would object, when no sectarian purposes were to be advanced, to each subject making his own selection of the mode of the application of water in his case. Neither could there be any quarrel about RULERS in the Church, as Christ's express and

only command about brotherly discipline, peremptorily devolves it upon—*first*, the offended brother; *second*, upon him and one or two others; *third*, upon the whole brotherhood, in the community where the parties reside or happen to be. (See Mat. 18.) Nor would there be about Apostolic succession, or ordination, since Christ makes all his subjects preachers, denying, even to the Apostles, the right to forbid any; all being individually and collectively successors of the Apostles. In this respect they are God's clergy, to preach, to convert, or disciple men. Yes, He not only allows, but commands each and all his disciples, to preach and baptize, and celebrate the Supper, at home or abroad, with their own household, or the congregated brotherhood. Each one of them may select his own locality, and build his own stand, tent, or meeting-house; or he may, if he can, induce others to help him, or they may do it for themselves; and he may enter such place, and preach, without let or hindrance, to all who may come to hear—his only object being to disciple men to Christ. When the *brethren* come together, as it is their duty, and would be their interest and privilege to do, for their own instruction, advancement in holiness, and edification, they would be on an equality, preventing the possibility of a quarrel about who should be greatest; for at the brethren's meeting, all would be equals, under Christ alone, the Head of the assembly: one may be chosen to preside temporarily, or each may govern himself.

CHRIST SECTARIAN! What, pray tell, in all that He said or did, was He liable to such an imputation—such suicidal inconsistency? He, being the last King, must have a Kingdom that would endure forever; but it must include all men. And when He invites all to become his subjects, saying, "Ho, every one that thirsteth, come," etc., no sectarianism can be predicated of this. Nor is there in the assertion, "Ye must be born again," any thing upon which sectarists could build a party among his followers, etc., etc. Let these, and a few other things, prevail, and sectarian quarrels would be at an end.

CHRIST'S PRAYER, "Holy Father, keep, through thy name, those whom thou hast given me, that they may be one, as we are one;" "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me;" "that they may be one, even as we are one;" "I in thee, and thou in me, that they be made perfect in me"—can not be answered as long as this hateful spirit prevails. The love of kindred hearts is the only bond of Christian union; Baptism the only visible sign of Christian membership; the Bible their only creed and confession. The true test of discipleship is love to God and good will to men.

Yes, all DENOMINATIONAL, sectarian distinctions, must be repudiated, abolished, ANNIHILATED; and all the faithful—the inheritance of God—must be ONE; one in desire, one in aim, one in effort, one in essence. Then, and not till then, will God's people be terrible to her foes as an army with banners.

The associations now called Christ's Church, are not his, but they are of human origin and of human organization; neither are they

Apostolic. Christ's Church is within his people; these churches were intended as instrumentalities to bring men into Christ's Church.

Christ's people should not expect that Satan's people will help them, while such, to do God's work, but they are themselves to take the Kingdom for Christ.

This article may properly be concluded by annexing a few additional thoughts that we published some ten years since:

We have spoken of the origin and the evils of sects and sectarianism. They are innumerable and enormous, and should be put down by the Christian everywhere and in every shape. But it never will, or can be, so long as each clings to his *shibboleth*, and demands church organization, and exclusive ecclesiastical assemblies, to prop it up and propagate it—no, never.

Let then all Christians in a village or town, meet under one common standard, in one place, and worship God together, comfortably, peaceably, and respectably, till the number becomes too large for one congregation. It is a Christian assembly, and let it be called such. When a second one is formed, the elder will be called the *first*, the younger, the *second*. Baptize these assemblies not with the name of Presbyterian, Baptist, Methodist, Episcopalian, Lutheran, Congregational, or any thing than Christian assemblies. Do away also with the distracting, dividing names of distinctive, sectarian, ecclesiastical organizations, and the fact also. Let there be no distinctive *Presbyterian* organizations, as such—no Methodist, no Baptist, to divide, and distract, and weaken the Christian band. *There should be none*. They have existed long enough; have already done evil enough, in and out of the Church; inflicted wounds enough on Christ and each other, and sent too many souls to hell already. Oh! let us not tolerate them any longer.

There should never again be a church organization with any of these names. Give the next, then, a *Christian*, and not an anti-christian Baptism. Let the next meeting of Christians, from different sections that may meet, no matter for what object, if it be a legitimate one—one of which Christ would approve—be constituted of *all lovers of Christ*, and the souls of men, and the Kingdom of Heaven; of whatever age or sects, without respect to names, or standing in, or labor for the Church. Then all can hear, all can speak, all can pray, all can feel; not all at *once*, not all at *that* time—order, not confusion, is the law of Christ's house—but all can feel, and love, and pray, male and *female*, then and there. All have not the same gifts; consequently all are not called to do the same things; still there are things enough for all to do. Such a body would not, by dissensions, and strife, and sectarianism, disgrace themselves, bite and devour one another; for they are *one* in Christ; have determined to know nothing but Jesus and him crucified; have no names, or parties, or particular forms, to plead for or defend; but meet to get good by comforting one another; to do good by imparting information and instruction, and devising means more rapidly and widely, by which Christian knowledge, and influence, and blessing, may be diffused. Let no Baptist go there; it is no place for Baptists: no Methodist, no

Episcopalian, no Presbyterian, no Lutheran—it will be no place for them: but let all Christians go, and Christ will be among and bless them, as certain as there is a Christ. And those who meet, will not only see and know it, but the world will see and know it.

Christians are beginning to be ashamed of their sectarian names, sectarian zeal, sectarian exclusiveness, sectarian selfishness and acrimony, and long to be rid of it. Such things have well nigh eaten up their piety, if it has not also made them small, weak, inefficient, and contemptible in the eye of the world. Instead of longer biting and devouring one another, and beating the air, they want to become one band of brothers; to return to the primitive state of the Church, when they were one, had one common cause, common Leader, common Head, and could spend their mutual, joint, and several labors against the common enemy.

They no longer desire so many lords and masters, so much dictation, dogmatism, so much leading, driving; so many forms and ceremonies; so much show and outside religion, to the exclusion of the inward, the simple, energizing, unaffected principle of love to God, manifested by undying, practical love to man. They feel that the religion which brought Christ from his glory, is a religion which has to do with men's souls, to form them anew, and make them holy, that they may be happy; which has to do also with men's bodies, to make them meet temples for the Holy Spirit to dwell in. A religion which will not do this, is, to say the least, not the religion of the Gospel of our Lord and Saviour. Such a religion makes a new man. Not a fop, a dandy, a worldling, a sectarian, a dictator of his brethren; but an humble, unassuming, laborious, sympathetic servant—going about doing good to the bodies and souls of men. That religion which produces not these fruits, is not from heaven, will lead no souls to God, will turn none from hell, will remove no sorrows, nor make the world better.

ALL JUDICIAL proceedings should be kept out of the large, public, sectional, or national meetings of Christians, because all that can be better and more speedily done at home. According to the 18th chapter of Matthew, each *individual* church should attend to all that in their body. Indeed, when the Church shall return to this primitive unity, charity, and action, there will be far less discipline needed. And the reason is obvious. There would be no competition to build up a particular sect or church, no pride to swell the numbers of any, no anxiety to bring any into their folds, that did not give the clearest evidence of being new creatures in Christ Jesus; hence there would be little or no proselyting, no inducement to urge any to take the vows of God upon them that were not prepared to keep them.

There would then, for the same reasons, be less worldliness in the Church, and less successful opposition to her; for she, being united, would be strong in the Lord, and in the power of his might. Most of the weapons against her, by these means, would be wrested from the hands of the assailant. United she would stand, fair and terrible to her foes as an army with banners.

What Christian would not to-day, could he bring back those golden

times of the Church, give up his sectarianism, his uncharitableness, his long-cherished Christian, no, his *anti-Christian* name and peculiarities, his distinctive exclusiveness, his narrow-mindedness, and at once take every man, who has the image of Christ, by the hand, exclaiming, Brother, come at once on to the broad, liberal, Catholic ground on which stood the Apostles—the *believer*, whether a Greek or a Jew, learned or ignorant, high or low, bond or free? Oh! that it were so! so here and everywhere. Then the Millennial day could and would speedily come.

Brethren, can it come before? Should it come before, whose would Christ be? The Baptists? the Presbyterians? etc., etc.? Ah! were He here to-day, what jealousies and heart-burnings would it engender—what strife! But He will not come under such circumstances, as much to be dreaded almost as the betrayal or crucifixion, unless it be to batter down those walls of division, remove the bars of separation, and chastise those who erected them.

THE MILLENNIUM.

"When will the Millennium come? I look for its conclusive establishment through a widening door of the most desolating judgments, and the utter demolition of our civil and ecclesiastical structures." (*Chalmers' Answer to Bickersteth.*)

When will it come! Just as soon as men will allow God to legislate, and judge, and govern. And when will that be? When there are faith, and humility, and benevolence enough in the Church to say with emphasis, We rejoice to have Him do it. Yea, more, we will contend for this, and only this as *his* and not man's prerogative: in other words, when "Christians" and Christendom will become converted to God, his *word*, his *claim*; when selfishness, assumption, and ambition shall give place to modest disinterestedness, self-denying and fearless adherence to the divine right. God wants to bring the world, yes, *his people*, to crown him Lord of all; then He will be here in all his glory.

The Millennium is the giving God the throne in our hearts and over the world; it is the falling in with the divine arrangements, living in conformity to the constitution of things, giving God the place in controlling the things of this world, which Satan and wicked men arrogate to themselves; by coöperating with God and good men to drive the devil from our hearts, and this world; by thinking, speaking, and acting rightly. This would give us the Millennium at any time—just the thing promised. Again, how are we to attain that blessed state of feeling and acting? By humbly praying, "Thy Kingdom come, thy will be done on earth as it is in heaven," united with corresponding earnest effort.

Righteousness and truth have fallen in the streets. Their friends are smitten down, both in high places and in low. Liberty is publicly repudiated, and oppression installed amidst shouts and cheering. Slavery of body and mind, in Church and State, seem destined for a

time to triumph; and liberty to lie bleeding under her cloven feet. Iniquity is framed by human acts, called laws; and what is to be done? What! why, we must fall back upon our reserved, natural, inalienable, God-given rights: all the lovers of truth, God's freemen, must define their position, namely, to take God's, the Natural Law, for their guide, and ignore all human enactments, as well as all *right* to legislate for human conduct. They must proclaim for God's Law and his only, as mirrored forth in the decalogue.

This Law forbids murder, adultery, fraud, injustice, oppression, covetousness, cruelty, and every thing which goes to make up the monster Slavery.

They must also fall back upon the inherent right to seek, maintain, and enjoy unmolested, life, liberty, and domestic as well as public happiness, and maintain the same at the cost of time, property, ease, present tranquillity, and life itself, if need be. They must stand shoulder to shoulder, and valiantly do battle against man-piracy, oppression in all its forms, in all places, in public and in private; at the polls, in the parlor, the kitchen, the pulpit, the forum—at the plough, the loom, and the anvil—as a soldier under arms, as a sentinel, as an officer, each and all enrolled for life, against the common foe, whose ruthless hand and baser heart have waged eternal war against God and all his works, his property, and his ways. Let it be known the world over, on which side men are, that of humanity and heaven, or that of oppression and hell. Let the oppressor at the North share the disgrace and the doom threatened the oppressor at the South, in Italy, in Tuscany, among Papists and Protestants, etc. God knows no North and no South—no sectarianism, and allows of no persecution; nor should we. God is for liberty and law, and so should we be; not human but divine statutes, the natural law, demanding universal right. Nor is it true that the Bible sustains the soul and body-sustaining system of slavery. All that clamor from the oppressor and his associates, which tries to bring support from that quarter, is from the devil and his emissaries. No matter whether the claimant, the apologist, the advocate be a Papist, a Protestant, or a Mohammedan, a lawyer, a professed minister of Christ, or a planter; he is of his master, the devil, going and coming at his bidding. He is always, here and everywhere, both the enemy of God and man.

In the name of God, Amen, we hereby proclaim, that every enlightened, voluntary slaveholder, or apologist, or agent, to sustain the system, whether in Church or State, is the servant of Satan, whether he or she know it or not.

In the name of God, Amen, we hereby repudiate, now and forever, the claim set up by some professing Christians, that any slavery is right, and that the blessed book of God, the Bible, justifies, approves, or even tolerates it for a moment. In the name of God, we advertise all men, that such professors are the devil's, who have stolen the livery of heaven, the easier to deceive and damn the nations. Such ministers are not God's ministers. They belong not to Christ's Church, but to the devil's; and let the world no longer respect them as such.

Tell me not that the ministerial apologists have been licensed and ordained by the highest ecclesiastical authorities, by the imposition of holy hands, and other sacred rites, and it is now our duty to respect, reverence, and obey them "for their work's sake." Nay, verily, we will neither honor, obey, or acknowledge them as good brethren, while they do the work of Satan, any more than we would honor Satan himself, who once was an ordained minister of God, as every man, woman, and child is, when on the side of God and of humanity. It is not the application of human hands, nor the call of human voices, neither human badges or certificates, be they from individuals or organized bodies, that constitute Christ's ministers, which we are bound to honor; but it is all those, high or low, rich or poor, learned or ignorant, members of human organizations or not, now called churches, bond or free, who have been born again, who are the faithful, that are the ministers we are to honor. Those only who possess Christ's spirit, and *do* the things which he says—these we will honor.

Tell us not that those who outwardly profess attachment to Christ, and are his accredited ambassadors, are on this account to be honored as "God's clergy," (as Calvin says;) for we will neither honor nor believe any man a true man, a minister of Christ, who will not keep, or at least conscientiously try to keep, God's commandments.

And we aver, that no man doing a good deed in Christ's name, shall, with our consent, be forbidden to preach Christ and bless man, because "he followeth not us," nor this or that sect or party; but all who do the will of God, and only such, shall be accounted the sons of God, and worthy of honor. And all they who labor most in word and doctrine shall be accounted worthy of *double* honor.

It is time men began to know and acknowledge the distinction between the children of God and the children of the devil, and to forget the factitious distinctions of men.

God, the Father, never had a visibly organized Church. The Son, Jesus Christ, has not, and never had, any such. But all the good of all ages belonged and belong to God's Church, the Kingdom of Heaven; while all the bad, also without any visible organization, belonged and still belong to the devil's, their professions and pretensions to the contrary notwithstanding.

Ministers, not of God, but of the devil, in Papal countries, and at the South, plead for slavery, and the withholding of the Bible, (that enemy of slavery, else why withhold it?) from millions of human beings; and so did similar ministers, even in England, oppose the translation, the printing, and the circulation of the Bible among the people; yes, they opposed it with persecutions of fire and the stake. Scores of men were martyred for only reading the word for their own edification and for the edification and comfort of others. And in one instance a man was martyred for repeating a portion of the New Testament, which he had committed to memory. And all this opposition came from the professed ministers of Christ, who had said, "Go, preach my Gospel to every creature," etc.

Those ministers went even further, and loudly inveighed against the first translators, Wickliff, Erasmus, Tindale, Luther, and others,

as guilty of the worst of heresies, and condemned the study of the Hebrew, Greek, and Latin from every pulpit as most dangerous and damnable. They also, like the slaveholders of the South, in 1408 forbade the reading of the Bible in their schools, etc., etc.; and this by ministers professing to hold the keys of life and of death. And can we honor such men as Christ's ministers? Never. Forever after this be the invidious distinction of minister and layman banished from our mind, to give place for that true and only one, the good and the bad, the righteous and the wicked.

As to the ecclesiastical bodies claiming judicial functions or not, which originate from each and almost all of the religious denominations of Christendom; as also individual organized local churches, so called; they are all of human invention, honestly supposed at the time, no doubt, to be the best instrumentalities that could be devised to bring men into Christ's Church; but not in primitive times claiming to be his Church, nor even of divine authority, but merely a device of decaying Judaism, or of early assuming Christians, later, however, than Apostolic examples; for such have neither the authority of the Head of the Church, nor the honor and influence of Apostolic example to sustain them. But these organized societies are, like Bible, Tract, Missionary, educational, and other benevolent religious societies, whether among Jews or Greeks, Roman or Protestant, just in so far as they are on the side of humanity and of God, entitled to respect, and no further. Their professions, their positions are nothing, except for evil, only as they, like an individual of Christ's family, are on the right side. Could such bodies or associations exist without proceeding from a sect, a faction, a denomination, which they could not, their influence, like political convocations, would be comparatively harmless. But when they assemble and claim to be the vicegerents of God, the only visible and legitimate head of the Church, the privileged order of Christ's Church, a court, or chartered body to lead and govern his Church, they are not only unauthorized, but of evil tendency. They may do some good, and much evil; evil always, when not controlled entirely by God's law, and love and good will for man, that disinterested benevolence which seeketh not her own; and when men are taught to believe that they exist, as bodies or judicial courts, by divine authority. These organized Church judicatories usually assemble once a year—some oftener. And, while assembled, questions of great public interest come before them, as has the subject of Papal domination and slavery, during the last few years, come before the Presbyterian General Assemblies, the Methodists, and others; which subject they have often dismissed, or otherwise aided, greatly to the scandal of the religion which they profess. Too often, by these illegitimate associations, have the interests of Christ's kingdom been greatly prejudiced. Think not that we are opposed to religious convocations for counsel, encouragement, prayer, and praise. But they should be open to all the faithful. And, like our present benevolent anniversary associations, when their work is done, they would cease to be, except as individuals. Then their influence for evil would be less than now, with a supposed armory of Christ's followers, often without a soul.

What can be said of ancient councils, etc. ; the one of the fourteenth century that convened at Constance to settle a quarrel between three rival Popes, and consult about Wickliff's heresy ? Surely, there was no want of dignity, or wealth, or respect, in the eyes of the people ; for it was the whole Church, undivided by Protestantism. It consisted of "a German emperor, twenty princes, one hundred and forty counts, a Pope, more than twenty cardinals, seven patriarchs, twenty archbishops, ninety-one bishops, six hundred other prelates, and about four thousand priests," and continued its sessions four years. While this august assembly, not to say Christian, were in session, they deposed three Popes, elected a fourth, burnt John Huss and Jerome, and passed sentence of condemnation on the writings of Wickliff. And were these ministers the servants of God, doing Christ's will, when withholding his word from the people, and burning his most active servants ? And should we respect them ? No, never. They, these self-constituted, assuming, God-insulting, man-made ministers, like our man-made, slaveholding ministers, would burn the Bible, that they themselves might be all in all.

But again we say, these are not God's, but the devil's clergy. The *people* in mass, who love and serve God, are his clergy, his ministers, and by their good fruits they are to be known. Christ's people are the rightful heirs to his Kingdom, not the man-made minister. For who that knows their history during eighteen hundred years can have confidence in them as a body ? They may be, and many of them are, in spite of what this system has done for them, good, holy, honest men ; but none the more the legitimate ministers of Christ, for what man, or these ecclesiastical, unscriptural courts have done for them.

Think not that we are going to ignore the Christian ministry, nor their social religious convocations for their mutual benefit, and the good of a world lying in wickedness ; but we would multiply their numbers, until *all* the faithful were the acknowledged ministers of Christ, and on an equality with every other, as in fact they really are. Nor do we intend to be separated from any of them in action and feeling, any more than we have been on account of uttering these sentiments, which the times are beginning to call for.

Yes, we would greatly add to the already too small number of Christ's accredited ministers, and call upon every just and true editor and publisher of good things to step forward and be installed, as pastor over the parish to which their good words are sent. And know thou, and let the *world* know, that if you belong to Christ, you too are his ministers, intrusted with the mightiest engine for good or evil, ever given to man. Come, also, you Christian merchant, mechanic, jurist, doctor, banker, broker, farmer, manufacturer, come, leave all and follow Christ, become in practice and public profession, what you all are in fact, if you are the truly born again, the lawful preachers of the blessed Gospel. Come not to ask to what denomination or sect you shall attach yourself, but come to preach Christ and him crucified, and to know nothing but him and his will. Preach his Gospel wherever you go, and whatever else you do. The responsibility is laid upon you, and you can not shake it off. Christ gave

not this work to a privileged class, but to each and all of his followers; and preach they must, the best they can, each in his sphere, responsible only to Christ, the Head of the Church.

And here at once the objection is raised: "What! allow this and that ignorant, uncouth, ill-bred, boorish man to preach! Preposterous! we will have no such indignity offered where we worship!" etc. To all which we reply, such brethren, if truly born again, will rapidly improve, if opportunity be enjoyed. And, even while lisping and stammering, they may do more to convert others, than do the more eloquent, learned, and refined. And in such an earthen vessel the grace of the Gospel would appear more apparent. And if such are not the best qualified to preach in a large place, and to many, to the enlightened and refined, then let others better qualified, and more acceptable to such a class, preach to them, lest, through their wicked pride, ostentation, and aristocracy, they perish and sink to hell among *all* the vile, impolite, and abandoned. It may or may not be best to yield to their wicked prejudices: but the objection is groundless; for few converts would intrude themselves, where their services would be unacceptable. And to the humble the truth would always be acceptable, anywhere, and especially when coming warm from the new-born soul.

DAY OF JUDGMENT. REWARDS AND PUNISHMENTS.

It is appointed unto men once to die, but after this the judgment. God hath committed all judgment unto the Son, and hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

It will not avail the wicked contemptuously to inquire, "Where is the promise of his coming?" nor to scoff at serious things—death, judgment, and an eternity of happiness or misery—for they are realities and parts of the law of being no less than is their own existence. And disbelieving, or trying to disbelieve, or caring for none of these things can not annihilate them, nor make them untrue; although this infidelity may, and most assuredly will, if persisted in, prove their utter ruin. But to the righteous—those who do the things which Christ commands—there will soon be an end to all sorrows, privations, disappointments, persecutions, toils, weariness, and pains. There remaineth a rest for the people of God, a day without night, action without weariness, pleasure without satiety, full manhood without decay, and life without death.

JUDGMENT.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. Mat. 25 : 31-46. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and then shall they see the Son of man, coming in the clouds of heaven, with power and great glory: and then shall he send his angels with the great sound of a trumpet, and they shall gather together his elect, from the four winds, from the uttermost part of the earth, to the uttermost part of heaven, from the one end of heaven to the other. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. Mat. 24; Mark 13; Luke 21.

For as the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of man be.

If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

And the kings of the earth, and the great men, and the rich men,

and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

Rev. 22. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

REWARDS.—For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first, and the first last: for many be called but few chosen. Mat. 20: 1-16.

Verily, I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And verily I say unto you, There is no man that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or

children, or lands, for my name's sake, and the gospel's, and for the kingdom of God's sake; but he shall receive an hundred-fold more, now, in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, shall inherit everlasting life. Matthew.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. (See also Beatitudes, Mat. 5.)

Blessed is he that shall not be offended in me. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly.

PUNISHMENTS.—He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did committ things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

But wo unto you that are rich! for ye have received your consolation. Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep. Wo unto you when all men shall speak well of you! for so did their fathers to the false prophets.

But wo unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in your-

selves, neither suffer ye them that are entering, to go in. Wo unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretense make long prayers: therefore ye shall receive the greater damnation. Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. Wo unto, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Wo unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Wo unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Wo unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Wo unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which kill the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

DEATH-WARRANT OF JESUS CHRIST.

(From the *London Empire*, of January, 1856.)

"Chance," says the *Courrier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document to all Christians that ever has been recorded in human annals;" that is, the identical death-warrant of our Lord Jesus Christ. The document was faithfully transcribed by the editor, in these words: "Sentence rendered by Pontius Pilate, acting-Governor of Lower Galilee, stating

that Jesus of Nazareth shall suffer death on the cross. In the year seventeen of the Emperor Tiberius Cæsar, and the 27th day of March, the city of the holy Jerusalem—Anna and Caiaphas being priests, sacrificators of the people of God—Pontius Pilate, Governor of Lower Galilee, sitting in the presidential chair of the Prætorium, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying: 1. Jesus is a seducer. 2. He is seditious. 3. He is the enemy of the law. 4. He calls himself falsely the Son of God. 5. He calls himself falsely the King of Israel. 6. He entered into the temple, followed by a multitude bearing palm branches in their hands. Orders the first centurion Quilius Cornelius, to lead him to the place of execution. Forbids any person, whomsoever, either poor or rich, to oppose the death of Jesus Christ. The witnesses who signed the condemnation of Jesus, are—1. Daniel Robani, a Pharisee. 2. Joannus Robani. 3. Raphael Robani. 4. Capel, a citizen. Jesus shall go out of the city of Jerusalem by the gate Struenus." The above sentence is engraved on a copper plate; on one side are written those words: "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1810, and was discovered by the commissioners of arts of the French armies. At the expedition of Naples, it was inclosed in a box of ebony, as the sacristy of the Chartern. The French translation was made by the commissaries of arts. The original is in the Hebrew language.—*N. Y. Evening Post.*

Yes! reader, this Judge was for about thirty-four years a resident on this earth. He went about doing good, nevertheless He was rejected of men; was taken from prison and from judgment; was persecuted, arrested, tried before human bars, condemned and crucified.

We have added what is said to be a true copy of his DEATH-WARRANT. But he rose from the grave, and will soon come as the judge of quick and dead. At his bar all generations of men will be assembled to receive a reward for all the deeds done in the body. Then He will not be importuning at your door, but the inexorable judge. What think you, careless, thoughtless reader, will be the language of your sentence at that notable day? Agree with thine adversary quickly whilst thou art in the way with him, lest at any time he deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt not come out thence till thou hast paid the uttermost farthing.

Oh! how consoling will it be to the Christian, in that day, to hear from the lips of the Judge, as his final sentence, "Come, ye blessed of my Father;" but how distracting to the impenitent to hear: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

It will not then be a question whether the subject, at the bar, has been a wise or an ignorant man, rich or poor, bond or free, white, red, or black; of this or of that descent, high or low, honored or dishonored, from the city or the country, a mansion, a cottage, a kraal or a fragile tent; nor whether he was in livery or in rags, well

mounted or on foot; whether he was called Esquire, Judge, Captain, General, Governor, President, Emperor, King, or Monarch; or Rev., Rt. Rev., D.D., Prophet, Priest, or Pope. Nor will it be asked whether the subject were a tiller of the soil, a mechanic, a merchant, or a professional man. No, none of these will be the ground on which the trial will rest. But it will be, what has he done to and for the Judge, and what has he refused, or even neglected to do for him, during the allotted season of PROBATION? What has he done or said to bless the subjects of this King, to promote and advance the interests of his kingdom on the earth? Has he been diligent in business, fervent in spirit, serving the Lord? Has he dealt justly, loved mercy, and walked humbly with God? Like his Divine Master, has he been humble, self-denying, benevolent, watchful, prayerful, vigilant, wakeful, always going about seeking opportunities for doing good? Has there been in him the spirit of Christ? Or, on the contrary, has he lived to dishonor him, and lay waste his kingdom? to vex and to curse, instead of bless men? Has he been slothful, listless, improvident, careless, prodigal, extravagant; fashionable and gay, pleasure-seeking and pleasure-going; desiring the praise of men more than the praise of God, at ease in Zion or out of it? In a word, has he been serving God and his brethren, or has he been serving the devil, and cursing man by his words and his acts? Has he been sowing to the spirit or to the flesh? For whatsoever a man soweth that shall he also reap. If he has sowed to the flesh, lived in pleasure and been wanton, he shall reap corruption. But, if he has sowed to the spirit, has sought first the kingdom of God and his righteousness, has done good and not evil, and has endured to the end, he shall reap life everlasting.

IS NOT THIS THE CHRIST?

It is believed that already there has been an amount of evidence adduced to inspire confidence in, and high expectations from, Jesus of Nazareth, as the true Messiah, the legitimate head of this dispensation. Indeed, is not the internal evidence of his words and works alone amply sufficient for this purpose? To our mind it is. And were it possible to extinguish every other ray of light, except what shines from the books of nature and providence, still the Bible alone carries with it indubitable marks of its divine origin, too plain to be rejected, except by a fool or a madman.

Let then the inquiry be repeated, is not this the Christ? If He be the Christ of God, and the Bible be not a cunningly-devised fable, a forgery, a lie—then there are no subjects so important, so sublime, and fraught with such infinite consequences, high as heaven, deep as hell, embracing all time, all nations and people, and stretching through eternity, as those which it presents for man's consideration; nothing which can claim precedence in their attentions, since in all there is not half so much at stake—happiness, present and eternal, mental and physical, as well as moral. Here are law and Gospel, government and penalty, promises and threatenings, rewards

and punishments, life and death, time and eternity, things temporal and spiritual, indeed, a world of knowledge and of wisdom spread out before the reader; and he must read or hear, whether he will or no. If he read or hear but to reject and scorn, or even neglect, he does it at his peril. It must and will prove a savor of life unto life, or a savor of death unto death. Suppose that Jesus of Nazareth is not the promised Messiah, the true Christ of God, and that the history of his words and acts recorded by the Evangelists is a fiction, still it would not follow that the work is unworthy of notice, destitute of wisdom, truth, and utility; but the fact might still remain, that "never man spake like this man;" that "He is the image of the invisible God," "the express image of his person;" "that the winds, and seas and unclean spirits even obeyed him;" that "the lame were made to walk, the deaf to hear, and the dumb to speak;" that "lepers were cleansed, and the dead restored to life again;" that "He went about doing good, feeding the hungry, clothing the naked, and comforting the afflicted." Yes, in all things He appeared to stand the only true representative of the Father, doing and teaching nothing repugnant to his will as manifested in the work of creation, providence, and in his written word; nor prejudicial to the true interests of man. Indeed into his code of morals, He incorporated precepts inscribed by the Father's own hand on tables of stone, and called on all men to obey them. Even his enemies will not attribute to him any unworthy act, impious or foolish word. Thomas Jefferson, after he had collected into one manuscript all that is recorded of his sayings, exclaimed, that these sayings, considered only as a code of morals, are inimitably profound, indescribably sublime, wise, and good. And suppose further that, if this be not the Christ, the true Messiah were to make his appearance in this world, what, we ask, could He do more for the glory of God and the good of man? What of works of mercy, of benevolence and grace could He do more than Jesus has done? Wherein would he manifest more self-denial, humility, patience, forbearance, compassion, and forgiveness towards enemies? How in advice, instruction, reproof, or correction, could he excel this "man of sorrows?" How *could* He in any thing He would say, or do, or think, answer better the predictions and fulfillment respecting the Messiah, than does the despised and too often rejected Nazarene?

Away, then, with the cruel imputation of imposture; for He *is* every way worthy our esteem and confidence. He knew what was in man, and could adapt every precept He uttered so as not to infringe a single law of his being—all being, mental, moral, or physical—but should be perfectly adapted to the demand of each and all pertaining to his nature. How could He have chosen a more wise, efficient, economical, and amicable mode of adjusting difficulties between the subjects of his kingdom—the Christian people—than the one recommended in Mat. 18—that arbitrating court system, answering to that proposed by Jethro to Moses, and appropriate to both the civil and ecclesiastical portions of community? The natural, moral law, shadowed forth in the TEN COMMANDMENTS, amplified and illustrated by this divine personage in his extended commentary upon it, together

with additional precepts of his own, taken as the constitutional common law of both civil and ecclesiastical jurisprudence, since by this law we are to be judged in the coming day when all must give account of himself to God—this law, these rules, these precepts, taken for our guide—we say, this method of adjusting difficulties would indeed restore the reins of government to appropriate hands, and result in hastening the new era when Christ's law shall be written on every heart, and when He should reign from sea to sea, and from the rivers to the end of the earth: such a day of gladness, of good will to man and glory to God is sure to come; and that nation or kingdom which will not lend its aid to usher it in shall perish, for the Lord hath spoken it.

If any still doubt or deny the claims of our King, let them, if they can, forever blot from the human mind those monuments of stupendous and astonishing greatness, beneficence, and glory, whose tongue, for eighteen hundred years, has pronounced unequalled in the history of our race. Let them first extinguish all the rays of light to which the sciences, natural and physical, as well as intellectual and moral, are so much indebted. Indeed, let them blow out those historic lights emitted only from this sacred source; let them remove from the world all the moral restraints, all the hopes and expectations of future blessedness and glory, when life's cares and toils are all over, (for the Bible alone has brought life and immortality to light;) let them roll themselves and this world back into the chaos of moral and intellectual night, densely dark, and gloomy, and terrific as was ever Paganism, dreadful as "purgatory," and scarcely as safe; in a word, let them blot from the memories of every human being on earth, yea from existence, the New Testament, which claims Christ for its author, yes, the Old Testament too, for its theme is Christ and his coming; yea, further, let them blot out of existence the planet on which we dwell, declared to be Christ's world, by and for him fitted and upheld, to be a theatre on which to have enacted just such scenes as infinite Wisdom devised for the greater glory of himself, of his beloved Son, and for the good of man. And when the objector, the unbeliever has accomplished, or imagines that he has accomplished all this, let him consider, and inquire, if he may have sense enough left to consider, whether there would enough remain worthy the existence of a rational being? Till then, unbeliever, we claim the right to call him King of kings and Lord of lords, to consider him the chiefest among ten thousand, and altogether lovely. For to our mind, the evidence has long been, and still is, with increasing accumulation, conclusive.

Whoever thought of rejecting or invalidating the testimony of Plutarch, of Socrates, Cicero, or Homer, and of other profane authors before Christ? And yet, there is not half or a twentieth part of the evidence, internal or external, in their favor, that there is in favor of Christ—of his reality, his veracity, his wisdom, his power, justice, goodness, mercy, and of his claims.

What more have INFIDELS to gain by denying God's *written* or spoken revelation, than they would have, were they to deny his *creative* or *providential* action? Is it any more unnatural, difficult, or unneces-

sary for God to reveal to man by *speaking* than it is by acting? And since He would manifest himself to man, would He not use the means best adapted to such an end? Man, by reason of the darkness of his mind, the obtuseness of his intellect, the perverseness of his will, and the sluggishness of his nature, knows not God; and hence the diversities of ways by which to acquaint him with his Maker—with the duties He owes to him, to others, and to himself.

And since the books of nature and providence are insufficient for *all* these purposes, heathens themselves being judges and witnesses, why not add the other book—the written word? Man has no right to dictate to his Creator and Proprietor, what is or is not proper for him to do; nor is he a suitable judge, were the right indisputable. If God had forever withheld the written or spoken Word, it could scarcely have been reconcilable with his attributes of justice and mercy. Not that man had a right to claim either of the evidences of the existence of God, for he deserves nothing good from his injured Sovereign; but to create, and then to leave man to a deserved fate of ignorance and death, thus abandoning his plan to the vile purposes of the destroyer, would be irreconcilable with the divine character. Although man had fallen, he was not to be left in his blood and guilt without a remedy, in his ignorance without the best instruction, in his blindness without the clearest light, so that he might, if he would, recover himself from the fall, by becoming acquainted with God, and with his mind and will. Nor is it any more derogatory to the mind, the reason, or the will of man to be instructed by the spoken or written word of Deity, than by an exhibition of what He has done or is doing.

What harm can result from telling a man that he must love God with all his heart, and his neighbor as himself? That he must deal justly, love mercy, and walk humbly with God? That he must keep the ten commandments? The fact that these words are found in a book written by the Prophets and Apostles, is no evidence of their unworthiness or falsity. Nor will the fact that some things contained in the Bible, have been disputed or even proved to be interpolations, contaminate the genuine which have always the impress of Divinity stamped upon them. The men who would cast away the books of nature and providence, as well as all the arts and sciences, because some things were found in them, as *he* imagines, inconsistent with or against his reason, would justly be considered more fit for a mad-house than for the halls of science.

That the atheist should say, "No God," is not surprising, since, on divine authority, he is a fool. That he should be conceited and puffed up with a sense of his superior capacity and acquirements, is not surprising for the same reason; nor is it to be wondered at that he should feel independent. But that any intelligent, reasonable men should reject and despise God's revealed word, as found in the Bible, is passing strange. That they should look upon Deity only as an actor, and never as a *speaker*, is to us unaccountable. While they reject the Bible, they would teach that God always has spoken, now does, and ever will speak, through men of every age, thereby destroying

the only criterion by which to determine between the right and the wrong.

THE BIBLE is not a jargon, a bundle of incoherent words; but it is a reasonable, readable book of eternal principles, facts, etc. It is as profound as it is variant and voluminous, so that it can not be comprehended and understood in a day. The sluggard will not desire to read it, much less study it. The libertine will not read it, because it condemns his acts. The thoughtless, self-righteous, and proud dare not do it, because it breaks up their slumbers, disturbs their repose, and points to the abyss before them. No good, intelligent, moral man can read and understand the revealed word of God, without admiring its intelligence, its life, its vital energy, and power as it were. It giveth light, life, purity, peace, and glory.

Would that it were in our power to enumerate the hundreds of great and glorious principles which it contains. TRUTH is a principle, as the infidel as well as the believer admits; and this book discourses largely upon it. Cast away the Bible, and in vain would the inquiry be repeated and urged: "What is truth?" LAW is an element, a fact, a principle, which infidels as well as Christians admit; but if the Bible were blotted out, who can show that we, in these United States, and in the nineteenth century, should not be teaching what the heathen sages believed and taught, that law was not a principle, plan, or purpose, but only a creature of legislation?

RIGHT and WRONG are eternal and unchangeable facts or principles, which also were denied by those worthies. It was the legislative act or the command, in their estimation, that created and originated a law, and gave to it its character. Law, say they, did not exist before the command or enactment; consequently, right and wrong did not exist till then.

Or, but for the Bible, who can tell that our views of religion and all other things would not to-day and in this country be acquired and fixed by a Hindoo Shaster, a Mohammedan Koran, the Book of Mormon? But for the Bible—for no Christian puts an equal estimate on any other book—where would a true, enlightened conscience have been trained up? Conscience, it is admitted, surely to some extent, is a creature of circumstance, of habit. It can not with truth be said of it that it always is and was correct, in all time, and alike under all circumstances. Paul thought, at one time, that Christ's disciples should be put to death; at another that all his own and our powers should be brought into subjection to the will of Christ. Whatever may be said of conscience's being the vicegerent, the true and reliable representative of Deity, when first implanted in the human breast, or uninfluenced by human words or acts—could that be possible—one thing is certain, namely, that the Brahmin, the Mohammedan, the Mormon, the Chinese, the Papist, the Atheist, the Theist, the Anti-theist, and the Pantheist and the Infidel have not consciences, teaching alike on all points pertaining to belief and practice. Consequently it must depend much on education, or be a creature, in some sense, of it.

And here the question arises, who shall be the teacher of this con-

science? Not, who shall be the teacher of man's *reason*, for reason is not the conscience. Reason is an ingredient of the conscience. Say shall the Pagan, the Papist, the Protestant, the Atheist, or the Infidel be its teacher? Or shall neither of them be? If the conscience is in every man alike competent to decide for itself, untaught by human instrumentalities, what the right and what the wrong is, then what necessity can there be of any revelation? No man can be so foolish as to think that, if there be in every human breast, the world over, a pure, unerringly intelligent, holy, and just conscience, or monitor, there could be any need of a revelation, written or unwritten, spoken or unspoken. For such a conscience would be tantamount to a perfect and competent Deity, within every man, and at all times. If man's reason is to be the chief umpire, unassisted by an enlightened, pure, and just conscience—then the Hindoo, the Mormon has an equal claim to righteous, impartial judgment that Peter or Paul, that Pope or Luther had; and how is the dispute to be settled? Also the decisions of men before, at, and after Babel times alike, are entitled to respect and belief, although numberless as the stars, and as diverse as are days and nights. All this God knew, and consequently wrote for man's instruction and guidance some test words and principles by which to try all things, knowing that right instruction constantly before the mind is essential to right conscience and just action.

THE BIBLE, says an infidel, is a lie, a cheat. Well, all infidels do not think so, though all may say it is not divine, it was not from heaven; still many of them believe it is a good book.

But we say, if it were not from heaven, nobody can tell whence it was; for no mere man, nor all men of every name, age, and clime, could write such a book. It is so full of the beautiful, the sublime, the romantic, the admirable. It is the oldest book, though always new—so plain and simple that a child can read and understand it, yet so lofty, deep, and broad, that no angel can fathom it. It is the father of books. It gives wisdom to all. It invites to every good, warns against every evil. It comforts the righteous sad—strengthens the weak, encourages the fainting. It terrifies the wicked, whether sad or merry, and causes him to flee when no man pursueth. It is the best book. Tell us not that the Koran is better; for, but for the Bible, that book never would, never could have been written. Say not that nobody needed such a book from heaven; for even heathen sages, wise as men now living, said a revelation from heaven was needed, and would certainly be given to solve difficulties in their and other minds, which nothing else could do. For heavenly lessons they sought carefully and untiringly, with tears, but never received them. They had been reserved for more favored times.

Blot out forever from the human mind the belief that it came from heaven, if you will, if you can—and still the conviction will rest upon the many, that it is more than human in its origin, and the only one we shall ever have; and just the light, and the comfort, and power sinners need in their pilgrimage through this dark, unfriendly world.

We can select portions from it, appropriate to every condition and

circumstance, and all emergencies of life; nothing can be compared to the wisdom, the energy, the virtue, the love, the purity, and the comfort which they would impart.

Those who saw and heard Christ, united in the declaration, that "never man spake like this man." And it was impossible to account for the wonderful works which He did, only as they ascribed it to the supernatural agency of an invisible spirit, the spirit of God, or the spirit of the devil; for no mere man could do such works.

And what works were they? Good, or bad? Not bad, surely, to go about administering to the necessities of the suffering and degraded, both respecting their bodies and their minds. Nor did Christ ever do injustice to any. Not a stain was left upon his character. To all who knew him best, He was, and ever has been, "the Saviour they needed;" and only to infidels, wicked, selfish, and immoral men is He "a root out of dry ground."

What this personage did and said, will be read by all intelligent, sane minds with the greatest admiration and profit. Admit this teacher and benefactor among us, into all our families and circles, and infinite benefits will ensue. Reject him—and infamy, disgrace, and ruin will be the inevitable consequence. If the Bible had contained blank leaves, only except the one on which is written, "THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD," it would be worthy of all praise, honor, and respect—yea, of all the time and expense in writing, publishing, circulating, and reading it. Palsied then be the tongue, the hand, and blind the eye, that would tarnish its good name, that would blot it from our memories.

MINISTRY.

Christ's ministry, we have said, consists of all the good. These He calls, ordains, and sends forth. There is also a man-made ministry. The clergy, as a body, of New-England, the State of New-York, and all west of it as far as the Rocky Mountains, where in all the world, notwithstanding human licenses, will be found so many faithful servants of God, and sincere friends of man; exhibiting such spirit of missions, philanthropy, self-denial, intelligent zeal for what pertains to the real interest of the brotherhood, both of body and soul, here and hereafter? Most of these, we trust, are God's true men. We have been personally acquainted with hundreds and thousands of such during the last forty years. They have been, and still are, among our most esteemed brethren, and, we trust, warmest friends. We would rather undertake with those of this class any mission, any benevolent enterprise, and coöperate with, and have their counsels and prayers, than any other class of men on earth. We do love, and trust, and honor them as we do ourself; but at the same time we know thousands of pious "laymen," as *they* are denominated, whom we value, and trust, and honor no less highly. They are, as we believe, no less good and true men; no less ministers of the Gospel of Jesus Christ. Nor are they less honored and beloved by him, be-

cause they have not been put into the ministry by man, or a body of men, claiming the right to say, *who* may "go preach," *where* they shall "go preach," *when* they shall "go preach," and *what* they shall preach.

And we believe, further, that thousands of these ministers, yea, tens of thousands, honestly think that the present mode of ecclesiastical polity and discipline is strictly scriptural. We wish we could say as much for those defending the Papacy, in regard to this matter. But it is, and long has been, these godly ministers have lent their example, unwittingly perhaps, in upholding this error; consequently, they, and not the written word, should be held more or less responsible for all these evils. From similar defects have resulted the errors of sentiment and practice of the ministers of Satan, ever since the erection of the first altar, the flowing blood of the first sacrifice, whether of Patriarchal, Jewish, or Christian times, or in honor of the only true God, or the imaginary Deity of heathenism, paganism, Mohammedanism, Mormonism, and the like: all at the first, and many to the last, pretending to build upon and propagate from the mind and revealed will of God, whether that revelation proceed from the Book of Creation, Providence, or the Sacred Word. Nevertheless our efforts will be to defend this blessed Bible, and as many of these holy, untiring ministers of Christ, as we can, from the aspersions of wicked men.

Who have occasioned all the evils of idolatry, etc., etc., in old time? Not God's ambassadors of reconciliation.

Who have built ten thousand heathen altars, adopted Mohammedanism, and corrupted the Greek and Latin people, etc., and reared the Popery? Not Christ's ministers of peace and good will to men.

If all Christ's people are kings and priests to God, then it is certain that there can no more be a ruler over another, than there can be one to offer up another's broken and contrite heart. If we would get rid of the Pope, and his blasphemous assumptions, bulls, etc., the prelatical usurpations, the corruptions of the Greek and Romish priesthoods, the Mohammedan delusions, and other hierarchies, the superstitions of the people, and the assumption of kings, queens, and civil potentates, we must get rid of human ministry, retaining only the divine.

Mohammed, before he could establish his delusions, must first make the people believe that he was God's priest, or privileged servant, set apart, anointed, raised up, set over the people as a teacher of divine things, the mysteries of heaven and hell, the way to obtain the one and avoid the other.

So it is with the Brahmins, the priests of every idol-worship, of every delusion, of every error. They must first become God's, then their authority is absolute, omnipotent.

DEFENSE OF CHRIST'S MINISTRY—CLERGY—CHURCH.

PUBLIC FAME says: "See Mr. —, your Christian minister: oh! shame, talk to me no more about the superiority of Christianity. It

is no better than atheism or heathenism. Why, just look at the Greek Church, the Romish or Papal Church, wherein are they better than infidels? In what respects are they better than the Mohammedan Church? As a general thing, their ministry is as corrupt, assuming, and exorbitant, as was that of idolatrous nations, and the synagogue of Satan. And some, even in Protestant churches, are no better.

"The man I had in mind at the head of this article, whom you may call **BLANK**, if you please, is of a similar character, and was a man-licensed preacher, and has been a lion among the Presbyters, even when a mere whelp, for nature had made him great and commanding, far above most of his cotemporaries."

Why, **MR. PUBLIC FAME**, every body knows that you are a great tale-teller, but not all of them will believe you without other evidence and facts.

"Well then, facts you shall have. I will be more specific."

Do! and tell the truth, and that only—none of your gossip; for we shall **DISABUSE THE PUBLIC, SHALL DEFEND CHRIST'S MINISTERS, HIS CLERGY, OR CHURCH.**

"The *first subject* alluded to, **MR. BLANK**, was a pet convert, student, licentiate. He was a scholar, oriental and modern; few were his equals; but he was intriguing, sly, cunning, and deceitful. He would lie and swear. He lied to his brother-Presbyters, and since then, to gratify his **COVERTOUSNESS**; he lies to obtain property; he lies to keep it; he lies to sell it; he lies to obtain credit. He lies to protract it; he lies to obtain partners and accomplices, servants, to obtain money and influence, etc., etc., etc. Yes, and he lies to strangers, and men of wealth and influence; to the poor, the unfortunate, to his neighbors and acquaintances generally, and to and about his father and mother, his wife and children, brothers and sisters, to his uncles and aunts, clerks and confidentials, his lawyers and runners. And he will cheat, defraud, and rob them, as soon as he would a shrewd, wealthy stranger. He robs the widow, the orphan, the simple, the cripple, the needy, with great avidity, and with as little compunction of conscience, as the veriest swindler out of Sing Sing. Indeed, he seems to have *no* conscience.

"He is **AMBITIOUS**, presuming, assuming, proud, extravagant, arrogant, and overbearing.

"He is ungrateful and selfish to a proverb.

"He is **LUSTFUL**, and is now oftener seen, it is said, in a brothel, and with his paramour, than with his own lovely, young, virtuous, confiding, and beautiful wife, and his pretty children. He is seen at the opera, theatre, among the thoughtless, the fashionable, and the gay, but rarely in the house of God. He is litigious, often at the civil courts, in the criminal's box, in the Tombs, and is a fair candidate for the penitentiary. Indeed, we have just heard that he has obtained large sums of money by forgery, fled from the country, after having swindled all he could, both friends and foes. And this, though a strong case, is taken from a most favorable locality, the most favorable influences and circumstances. For he is a Protestant, and was in Protestant America. But the public do not know that he is

a deposed minister, and without the confidence of the 'clergy,' or lay-brethren generally. Hence the greater mischief. Were it known that he is considered a cast-away, a child of the devil, it would be better for the world, and the Church too.

"I might add to this case many others, but will rather *first* listen to your DEFENSE of Christ's ministers, clergy, and his Church."

Very well; although your story is a dark one, "THE DEFENSE" shall come.

Let it be observed, once for all, that the evil actions of a society-made minister can no more prejudice or compromise the Bible, Christianity, than did the hypocrisy of Balaam, the denial of Peter, or the treachery of Judas, or a counterfeit invalidate the genuine.

Every man must stand or fall to his own master.

Although it is true, that "Mr. Blank" was once licensed by a highly respectable body to preach the Gospel of Christ, it is also true, and it should be universally known, for the honor of *Christ's* ministry, and the cause generally, that when he was known to be an unworthy member, he was excluded from the society, and forbidden to preach the Gospel. And he still remains an outcast. Consequently our DEFENSE is not on *his* behalf, or of others of the same character. If he or they sin, they alone must bear it.

Our duty in the matter is to warn him to flee from the wrath to come, and to warn the public against his wiles and evil ways, lest they also fall into the condemnation of the devil. And it is alone on this account, that his case has been noticed, and not because of any ill-will to him, or favor to others, equally guilty with himself.

Suffice it to say, this "Mr. Blank," and *all* men like him, are not, and never were, the ministers of Christ, but of the devil. That he and they are ministers, preachers, is true, for all preach, and all are servants; one preaches and ministers for God, the other for the devil. There are but two parties, and by their fruits it may be known to which party they may belong—but TWO PARTIES—God, by angels, and devout, sincere, truthful men—all the good. These have one interest, one aim, one end. These good angels and men are God's, Christ's ministers, clergy, preachers, Church.

"CLERGY," CALVIN says, "means the inheritance of God, all the faithful," those truly born again; and not that class of them now denominated such in consequence of acts of men, in contra-distinction from "*laymen*," a distinction nowhere authorized by Christ. CHURCH meant an assembly of persons of any class, convened for any purpose. It was used in this sense before Christ came. The heathen are promised to Christ as his inheritance—clergy, the good, and not the bad people—those truly born again, and who do the things which He says. Hence *all* the people of God are God's ministers, God's clergy, God's preachers, God's Church, God's Kingdom. They are enlisted in his service to do his will, proclaim his truth, and fight his battles; but the other party, all the wicked, are the devil's ministers, the devil's clergy, the devil's preachers, the devil's church, the devil's kingdom.

No men during the former dispensations were at liberty to constitute any of their number one of God's clergy, minister, preacher; nor can

a licensure from men make any one the more or less so in the Christian dispensation.

When a subject is born again, he becomes, by the very act, and from the constitution of the redeeming plan, a licensed minister, preacher—of the clergy of God. He has left the ranks of the enemy, and joined the ranks of the King of kings; all of whose subjects are commanded to "Go preach to every creature," etc., not Satan's, but Christ's Gospel. From the fall of Adam to the present, all who would come over from Satan's ranks, and be God's preachers, could do so, without let or hindrance from man, or any societies of men, as may be seen by the words and acts of the prophets, and other Bible worthies.

The symbolic PRIESTHOOD for past dispensations was a very different thing. Every dispensation has its own peculiarities, and is instituted and sustained by *specific* or *special* enactments to that end.

No sooner had Christ come and entered upon his ministry, than He, the Antitype, told the woman of Samaria, that the time would come, (yea, then was to some of them,) when He should say, hanging on the cross, "It is finished;" when the veil of the temple should be rent, and the middle wall between Jews and Gentiles be broken down; when men would not need to go to Jerusalem, nor to the mountain of Samaria, to worship God; but as He was a Spirit, and must be worshipped in spirit and in truth, and since Christ would then offer the last sacrifice, it would no longer be necessary to go to Jerusalem for the aid of a priest, a temple, an altar, or for a sacrifice; but each and every one must offer for himself, and that freely, an humble, broken, and contrite heart.

Other dispensations had many rites and ceremonies; but the Christian has not. It has no ritual, no symbols, and no services, but such as are common to all true believers.

We know, all persons are not qualified for public preachers, teachers of the Gospel; but this is no good reason why they should not be allowed by their equals to speak and act, improve their talents, for their Master, as well as they can. But man has neither prescience, nor disinterestedness, nor honesty, nor integrity, nor benevolence enough, to know or say who God's clergy or preachers shall be; consequently, he is, as he always has been, and ever will be, wholly incompetent to the task. None but God is competent to it. He has never given it, and never can, with safety, delegate such an important work to selfish, arrogant, assuming, proud, ignorant men. Hence, Popery, and all priestly assumption and dictation, in all their forms, their impiety and gross absurdities, both in Protestant, Papal, and Pagan Churches, are anti-Christian, and must be demolished, before Christ shall reign over all, blessed forever.

Those who belong to GOD'S CHURCH are his people, his clergy, his kingdom; and this kingdom is not of this world, it cometh not with observation, but is *within* his people, and in them only. No unclean thing or wicked person enters, or can enter it; and, because it has never had, and never will have a visible organization. Men constitute societies, called God's Church, Christ's Church; but they are not,

neither can be his; for among them are such men as Mr. Blank, and such others as Paul describes in 1 Cor. 6 : 9, 10.

Neither has the devil's party had a visible organization, nor can it have; but his kingdom, also, is within *his* subjects, consequently, neither party had any offices to fill, no officers to be called Rabbi, or to lord it over God's heritage, his ministry, clergy, Church.

Remember, those who belonged to God's party were *his* Church; those who belonged to Satan's were *his church*.

Men have associations, and what they call Christ's Church; but they are not his Church, nor strictly Apostolic; because they are not constituted after their pattern, as found in the New Testament.

God calls upon all to come out from the world, and be separate; all and only those who do so are his ministers, clergy.

The devil calls on all to serve and recruit for *him*; and all who do so are the devil's clergy, ministers, church.

Such as love God will keep his commandments; those who do not, are of the devil, and will reap his reward. All those who are true men, are God's ministers, clergy, Church; all the false are the devil's. Call no wicked man a Christian, nor judge of men by appearances, by the titles which one man, or a body of men, may confer on one another.

Tell us not that a man is a Christian minister, because his equals have laid their hands upon him. This was never done by Christ when He instituted the ministry of the Twelve, the Seventy, or the whole clergy, his people, nor at his ascension into heaven; and nowhere does He allude to it. Nor was that POLITY instituted by the Apostles, either for the better regulation of worshipping assemblies, or the ingathering of souls into the Kingdom of God, nor yet for licensing men to preach the Gospel; nor any thing like what the different Christian sects claim for it.

Suffice it to say, it had only to do with *THESE assemblies and individuals* connected with them, each of which was distinct and entirely independent of each and every other society or individual.

Christ, the only legitimate lawgiver of his people, has done all the legislation for his Church, in a specific, clear, and most ample manner. No man, or body of men, is competent, or at liberty to do it; nor did the Apostles ever attempt any such thing. *Their* legislation was confined to the assemblies, where good and bad met for moral and religious instruction, and was, or should have been regulated, in this as in all other things, by the general and specific teachings of Christ. All modern societies for the extension of the Redeemer's Kingdom, and the amelioration of man, are founded and conducted on a similar basis. But none of these are Christ's *Church*, however necessary *appendages* they may be; nor is their polity such as He has given in the 18th of Matthew, and in other parts of the four Gospels, for the government of *His* Church exclusively; neither is it for the same object. *Theirs* is, or should be, for the *upbuilding* and *extension* of the Kingdom, the Church of God. *His* is for the *government* of that Kingdom.

Palm not, therefore, upon Christ's clergy, Church, an illegitimate principle, nor a wicked man, even though he has been a man-licensed preacher.

HOW HAS THIS GREAT COMMISSION BEEN FULFILLED, AND HOW CAN IT BE FULFILLED ?

The Apostles and Disciples, both before and since Christ's death and resurrection, understood preaching the Gospel to mean something more than the bare announcement that Christ had come, that He went about doing good, suffered, died, and rose again. He told them to preach the Gospel of the Kingdom, to teach all nations, to disciple men, to persuade them, invite them to come to the Gospel-feast. Indeed, although the man, who merely heralds a fact, may truly be called a preacher, the duty imposed by this command, could not be fully performed without doing all that would be proper for one human agent to do toward or for the conversion and sanctification of another free moral agent. The commission implied not only the announcement of the facts that Christ had actually come, that the kingdom of God had come nigh unto that generation, etc. ; but they were to teach, warn, rebuke, and require that all men should repent and believe the Gospel, and live lives of obedience and devotion to Christ, as their rightful Lord and King.

All this is evident from the fact that this commission extended to, and embraced all the believers who then lived, or should thereafter live on the earth ; also from the fact that no other class or classes of community or disciples received another commission to do other things, which these either could or would not perform. We have already seen that no other commission is left on record, which these men or any others were to perform then or thereafter. In the Gospels will be found all that the Evangelists have recorded as coming from Christ, touching this whole matter. If any one should fail to find, on full examination, that there is in that instrument no license for him or her to preach this Gospel, it is not, because it is furnished in another document, but because they lack the essential element of faith in Christ, and an obedient will in all that He has commanded. And here is the end of all controversy. If any would be Christ's disciple, he must do the things, and just the things, which He says, and as He commands them to be done. There must be neither hesitation, equivocation, nor evasion. All who would be acceptable and efficient laborers—preachers—must bring to the work sound heads, willing hearts, subdued, believing, confiding, joyful spirits, and success will be sure.

Having thus far premised, we come now to say that the Apostles, Disciples, all the faithful of the primitive age, came to Christ with just such offerings, having been endowed with the above qualifications, requisite to receive the important trust, which could be performed only by beings thus constituted and endowed. It was a trust which could be performed by no angelic spirit, or redeemed and sanctified

spirit around the throne of God; nor by any one, or all of the unredeemed on earth. But these faithful, redeemed, and living men and women could and must perform it; and they were as eager to commence and do the work, so far as they were able, as it was imperative that they should do it.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Whoever examines impartially this commission, and with it compares the acts of the incumbents, must be convinced that the economy of Christ in this whole matter contrasts favorably with all former dispensations, so far as making known the character and attributes of Deity not only, but the extent of his kingdom on the earth, the character of his subjects, and the method of recruiting them, or of bringing them into his kingdom. Yes, now, as heretofore, all who would might say, Come; and all who heard, or hear, might "say, Come." Another fact should never be overlooked, namely, that, although Christ addressed the Apostles, the Seventy and the other Disciples, in the plural number, He addressed them as individuals. Neither the Twelve nor the Seventy were chartered bodies, nor were they addressed as such. When He gave to them a precept, it was to each one separately, as independent personalities. They were called separately and apart; they were qualified and commissioned separately and apart; and they were sent out—so far as their actions and responsibilities were concerned, although some of them went two by two—as independent agents, amenable only to the personage who sent them forth. This is evident from the nature of the commands, as well as from the acts of the individuals thus empowered. Were this not true, how could the command reach into the future, embracing all who should thereafter believe on Christ?

They were scattered abroad, went everywhere, not as chartered, privileged companies, but as independent individuals, every one of them to fulfil, as best he or she could, the great command of their risen Lord and Saviour. The seven deacons waited not for a commission to *preach* Christ; for this, like the rest of the brotherhood, they already had been doing. The laying on the hands of the Apostles was not, whatever else it might have been, for the purpose of qualifying them to preach the Gospel. And they continued to preach, so far as can be ascertained, like the rest of the brethren. Neither did the three thousand, on the day of Pentecost, wait for particular examination by former believers; nor to subscribe to set forms or articles of faith and practice—but each and all of them, for themselves, repented, believed, and were baptized—and immediately, without asking the consent of any one, went forth, preaching the word.

Paul tells us that he was not made a preacher by man; nor did he, divinely illumined though he was, stop to confer with flesh and blood; no! not even with the Apostles, then within his reach; but went forth to fulfill his mission to the Gentiles as soon as a converted, isolated Gentile "layman" had laid his hands upon him, saying: "Brother Saul, receive thy sight!" And so it was with all the be-

lievers in the first century. They preached, baptized, and broke bread from house to house, doubtless consulting one another, and instructing one another, both as respects belief and practice; but never dictating to one another, or lording it over God's heritage. Even the more experienced Apostles, elders, and brethren at Jerusalem attempted not to settle matters of controversy, except by discussion, as is common in other cases.

We may fancy we see brother Peter, encouraged and emboldened by the look and other tokens of forgiveness from the merciful Saviour, feeding the sheep and lambs of Christ's flock with spiritual counsel, advice, instruction, aid, and encouragement, to haste to their various fields of labor, and proclaim the unsearchable riches of him who had just raised him from the deep depths into which he had fallen.

It was not then, as now, that flocks were gathered, and folds, or houses to assemble in, were erected; nor that this messenger of mercy could take the New Testament, the charter of Christ's Kingdom, in his hand, as we can now, to instruct and enlighten his dark and ignorant, doubting mind; to guide his wayward feet, and encourage his drooping spirits, and warm his cold heart. Nevertheless he must go with the light he possessed—the aid afforded—the assurance of wisdom to those who ask it—of comfort from the Spirit of all consolation, now to abide with them—all in these respects being upon a level—the Apostles themselves as needy and dependent as any of them—all equally responsible, and to the same tribunal, which would, if any thing could, engender in every breast that spirit of holy charity and self-distrust, so essential for such a time, and under such circumstances as these.

But let us dwell a little longer upon this most stupendous of all enterprises ever undertaken by man. The Jewish world were wedded to their rituals, etc.; the Gentile world were mad with idolatry; all were opposed to Christ, and to the Gospel to be promulged. Danger, ridicule, and death, perhaps, were before them; yet they went forward and triumphed, because of the love, the harmony, the disinterested benevolence which prevailed among them. It could with truth be said, see how these brethren love one another. Union of feeling and action was the secret of their success. Their ranks were unbroken by sectarian bars and cords. And would that they had ever remained so.

THREE KINDS OF MEETINGS. But to return, that we may follow them a little further. It would be natural to inquire, What kind of MEETINGS did they hold? To which we answer—they were of three kinds: *First*, one to bring men *into* the kingdom of heaven, the Church, which we denominate UNBELIEVERS' meeting; and *second*, another meeting of BELIEVERS, to TRAIN the subjects, when in, for usefulness here, and glory hereafter; and *third*, meetings of a MIXED CHARACTER. These meetings resulted not from any specific directions from Christ, but from the then general, unwritten directions or charter of Christ, since written and preserved for our benefit, as we find it in the four Evangelists, Matthew, Mark, Luke, John.

We shall now enter upon the consideration of the first part of our

subject, namely, *Meetings TO BRING MEN INTO THE KINGDOM*. As the promise that the Spirit should guide all believers into all truth, none need be much in doubt as to the true line of duty to be pursued. And thus situated, all would feel the deepest responsibility, resting upon them as individuals, to adopt and pursue only such measures, as would be best adapted to bring about the desired end. With these general instructions, and this great commission of our Lord in the mind of each believer, each went out on his own responsibility, and collected, and preached to audiences, whenever and wherever it was practicable, and deemed expedient so to do. And where only one, two, or three men could be found, willing to hear the words of life, they preached to them in all sincerity, simplicity, and faithfulness; baptizing converts, and breaking to believers the bread of life as fast as converts were multiplied and circumstances would permit. But these converts, gathered by the numerous, itinerating, and local preachers of the Lord Jesus, were not baptized into the name of any of the parties or preachers, but only into the name of the Father, the Son, and the Holy Ghost.

The great and all-absorbing effort of these preachers seemed to be to persuade men to believe on the Lord Jesus Christ—to pull sinners out of the fire. And in all *these* meetings, every effort was directed to this object. Is not this apparent from all the recorded sermons of these men on these occasions, and in every effort attending their exhortations to preach and publish the news of salvation to all the world? Read with attention the model sermon of Peter, which resulted in the conversion of a greater number of men and women, than have ever been gathered at one time since that day. The first object of the discourse was, to fasten conviction on the hearer's mind; then to lead to repentance, faith, and good works. And so of all the rest. There was but this one object before their minds—the discipling of all nations to Christ. No proselyting them to a sect, except the Christian sect, then everywhere spoken against. Although brethren were scattered abroad all over the world, every one toiling and laboring in his own way—yet, their eye and aim being single, the results of their labors were generally the same.

It was then, and is now, proper to call any congregation, gathered by a brother for the purpose of preaching to them, his church, though they may be as ephemeral as the morning dew—here to-day, and then scattered, never more to be gathered till the judgment. Still, for the time being, they were his church or congregation—his hearers; and no man, brother, or adversary had any right to preach to them, or interfere in the matter without permission. But the fact then was, and should be so now, that others, who providentially were or might be present, were invited to add their testimony, and try their powers to convince of the importance of being reconciled to God.

Yes, Peter had his churches in this sense of the term; Matthew his; Mark, Luke, and John, theirs; James, Jude, and Paul, theirs. Indeed, they seemed to have established, occupied, and controlled two pulpits each; for they not only preached day by day, but, as editors and publishers of the Gospels and Epistles, they preached by

their pens to all then alive, all who have lived since, and all who may yet live, down to the end of time. And they were no less preachers, pastors, teachers, and bishops, when in the editorial chair, than when in a pulpit of boards, barrels, heaps of stone, the hill-side, the ship, of their own manufacturing, or in forums, amphitheatres, synagogues, furnished by other hands.

Stephen, Philip, Timothy, and Titus, the devout women, and Cornelius—all had their churches and pulpits also, in which each of them was as independent of every other brother, as he would have been, had there not existed another follower of Christ in the world. Each had his and her separate mission and commission, for the faithful and proper improvement of which each was responsible to the great Head of the Church, and him only. We say *as* independent, but with this exception: Should a brother offend another, or offend all the brotherhood, by committing public offenses, the offended not only may, but should go first, alone, and reprove him; then with one or two more, and so on, as in Mat. 18. Here Christ has delegated the power of disciplining an offending brother to the one offended; then to the one or two more in addition; then to all the believers, provided the delinquent should not previously be reclaimed. Here the matter must end. If neither of these three courts succeed in their benevolent attempts, the offender must become to them and to all believers to whom the fact shall come, as a heathen man and a publican. Nor can this power be delegated to any one else. A delegated power is undelagable, certainly in this instance. Such is the independence, and such the dependence of the brethren—neither more nor less.

And there has been Clement's church, Polycarp's, Ignatius's, Eusebius's, Wickliff's, the Gregory's, the Luther's, Calvin's, Wesley's, Baxter's, Fox's, Bunyan's, Milnor's, Mason's, Edwards's, Dwight's, Harlan Page's, Summerfield's, Cheever's, Beecher's, Tyng's, Hawks's, Chapin's, Hughes's—yes, as many as have attempted to fulfill this command. Nor have preachers been confined to good men. Satan also has marshaled and commissioned a host of preachers, every one of whom, with himself at their head, has been walking up and down in the earth, seeking whom he might devour.

Nero was among the first to lead off in a crusade against the harmless sheep among the wolves, rapacious for the blood of good men, as they are revengeful, on account of the superiority of our Lord, and of his disinterested and self-denying followers. There have also been the Robespierres, Tom Paines, Gibbons, Littletons, Kneelands, Owens, and countless multitudes of lesser spirits, who have assiduously and too successfully preached, not Christ's Gospel, but Satan's—deceiving, and being deceived, that they might receive the greater damnation. All these servants of Satan have preached, and are preaching their sermons to their churches, and from pulpits, which they have erected in the shape of, and under the names of, *Heralds, Messengers, Journals, Observers, Free-Thinkers, Free-Inquirers, New Novels, Old Novels*, and all other light, and some solid literature, which has not for its sole object the glory of God, and the good of

man. These bad speakers and writers not unfrequently put on the appearance of angels of light, while in fact they are angels of deep darkness and eternal perdition.

Let it not for a moment be supposed, that Horace Greeley is not as effectually and as really a preacher of Christ, every way commissioned to fulfill the great command, "Go, preach!" if he has supreme love to God, and good will to man, and has equal abilities and facilities, as is Prime, or Bradford, or Kirwan, or De Witt, or Bethune, or Hodge, or Convers, or Barnes, Thompson, Bacon, Cheever, Beecher, or Mrs. Stowe, Mrs. Sigourney, etc., etc. The same may also be said of Bryant, Raymond, Webb, Bennett—yes, of every editor or author of a periodical, book, or pamphlet. Each and all these are preaching, and writing, and publishing either for God, or for the devil. And as many of them as are the friends of God, so many of them are or should be fulfilling this great commission, and in exact proportion to the fidelity and honesty with which they put forth their efforts, and also, according to their faithfulness or unfaithfulness, will they be rewarded or punished. And they are, if God's servants for good, occupying pulpits, preaching to churches, both the good and the bad, watching over and for the interests and souls of men, and feeding them, as did Peter, or Paul, or Martin Luther. And they, and all others occupying such stations, should be made to know and feel their responsibility and their obligation to guard their own lips, and pens, and pulpits, that no improper thought, or word, or act should be shadowed forth from them. These writers and publishers, like Paul, may not baptize as many as our modern-made preachers; nevertheless they have it in their power to disciple more men to Christ than a score of these. Yes, Horace Greeley, and all the non-professors of Christianity of whom we have spoken, as well as every political, scientific, or literary speaker, or writer, are to-day under as much obligation to preach the Gospel of Jesus, and nothing but it, as found in the constitutional charter of Christ's kingdom, recorded in the four Evangelists, in every paper, page, column, line, and word they write or publish, as we are, or as were the Twelve, or the Seventy, first sent out by our Lord. God has never given to them a talent to mis-spend, or mis-improve, or bury up. There is a salvation to be secured for themselves and others, and no one is at liberty to neglect the heavenly boon. A negative religion is no religion. It only lulls to deceive. There are but two sides to this great question—but two parties. Those who are not for God, are against him. And no man has a right to be on the wrong side, nor has any a right to preach, unless he be a safe, true man. "For unto the wicked," God saith, "what hast thou to do to declare my statutes, seeing you cast my words behind your backs?" As if He had said: No, you vile, ungodly preachers, editors, political gamblers, stump-speakers, and money-swindlers—know ye, that for all these things I will bring you into judgment.

Sneer then no longer about the effort to turn the preacher's pulpit into legitimate political instruction. Every child of God may appropriate his pulpit for the advantage of his church or hearers in this,

as legitimately as he can to preaching repentance and faith. The MAGISTRACY and civil governments are as really ordinances of God, as are the doctrines of depravity and the final judgment. And all doctrine is profitable, and nowhere more so than when coming from a devout heart and sane mind, and from a pulpit—each man's pulpit, public as well as private.

All men, then, are under obligation to have a new heart, a holy heart, and to preach the Gospel. You, humble reader, to your tens, twenties, or hundreds, at home or abroad, in the house or by the way; and you, brothers Parker and Storrs, to your thousands; and you, brothers Hallock, Brigham, Anderson, Green, Treat; Greeleys, Thompsons, Raymonds, Bradfords, Bryants—to your hundreds of thousands. But be sure that you preach the Gospel, and nothing but the Gospel of Christ.

In connection with this subject, let the following facts always be borne in mind, namely:

1. At the well of Samaria, Christ told the woman with whom He conversed, that the time would come, yea, then was to many, that men would need to go neither to Jerusalem, nor to this mountain, to worship; for God was a spirit, and they who would, could worship him in spirit and truth anywhere, even without a temple, a priest, an altar, or a sacrifice.

2. He first commissioned and sent out, to preach to the Jews only, his twelve Apostles.

3. He also appointed seventy to go and preach in the cities of Judea, wherever he would travel. The commission of these two classes was mainly the same.

4. It is evident from Christ's answer to John, when He informed him how He had forbidden a man to preach and serve him, that his commission to the Twelve and the Seventy did not exclude any from ministering for him. As all in the former dispensations might publish abroad the truth, so they might in this; and no one should forbid them, no, not even an Apostle. Let them preach and work for Christ, even without a public commission, although they did not follow the Apostles, or believe and act just as they did. It would seem that Paul felt, as his Master did, when he said some preach Christ even through envy, that he rejoiced at it, and would rejoice if He were but preached.

5. The ambition of the Apostles betrayed itself on three occasions, by their asking Christ, who, among them, should be greatest. As none but themselves and the Seventy, that we know of, had been publicly licensed to preach, they might have thought that there was to be in this, as there was in the Jewish dispensation, an exclusive priesthood, and that some one of their number, of course would be at the head of it, the greatest, the high priest; and hence their urgency to know who it should be. Here the question of an exclusive chartered priesthood, seems to have been most directly put to the Great High Priest of our profession, which was as directly and explicitly answered as it had been put. There was to be no such, neither *any*

distinction among the brotherhood; but all should be one. None greatest, none least.

6. Immediately after this announcement Christ, about to ascend to his Father, uttered the commission of our text: "Go ye into all the world, and preach the gospel to every creature." Go, teach, disciple all nations. Hitherto the Twelve and the Seventy had been sent to the Jews, rather to herald the fact that the kingdom of heaven was at hand—that Christ had made his appearance. No general commission to disciple men had been given; nor had the great work of preaching fully begun. But now the time had arrived—all things were ready for the announcement of that good news which should be proclaimed to all people. The proclamation of this fact removed all former restrictions as to *where* this gospel should be preached, as well as *by whom* it should be.

7. It is not, never was, and never will be true, that this command applied exclusively to the Apostles, nor to them in connection with the Seventy; but it applied to all the believers then alive, and all who should thereafter believe on Christ through their influence. This was so understood by the Apostles and the Seventy, who never after the ascension, forbade any to exercise or use the commission, to Go, preach. And so did the rest of the disciples understand it; for facts—all history, shows that *each* and *all* the disciples of Christ then alive, did go and exercise the functions conferred; and without any dispute or distraction among the brethren, as to the right. And so also understood all the new converts—those on the day of Pentecost and others; for *they*, also, went everywhere preaching the word. And no competent biblical scholar will dispute the fact, that they did thus go.

8. If this command applied only to the Apostles present, then all men are shut up to the following conclusion. *Their personal* efforts, by speaking and writing, were the only ones to be used for the conversion of men, certainly until their Gospels and Epistles should be written, when possibly others would be allowed to read them, and persuade others to read them. And this, all who should feel disposed, might do. It was not in the power of the Apostles, or of any one else, to delegate such apostolic powers to another class of men. The supposition is preposterous. Again, another dilemma presents itself: these Apostles have left in writing only what is found in the books of Matthew and John, with their Epistles, together with those of Peter, James, and Jude, and the Revelation. This would exclude the writings of Mark, Luke, and Paul, which would remove from the canon the Books of Mark, Luke, the Acts of the Apostles, and the fourteen Epistles of Paul. And what would be gained by all this? Where would be the exclusive priesthood?

9. Remember also that the commission is one, from the first to the last. What *one* is commanded to do, all are commanded to do, irrespective of priest or layman: for no invidious distinction was to exist among the followers of Christ. Not a word was ever uttered by Christ to justify the attempt to create such distinction as a privileged class—one to preach, and the rest to hear.

10. Not long since a meeting of the American Board of Commissioners for Foreign Missions, was called to decide upon certain instructions, to be given to their missionaries, in far-off pagan lands; just as though they needed, or it was *their* province to give any other commission or instructions than those already given by Christ in his constitutional charter for his followers, which are the best—the only instructions which can safely be given, especially when missionaries or evangelists should be far separated from those upon whose beneficence they rely for the necessities of life. If we can be made acquainted with all the circumstances, as these brethren on the spot are supposed to be, then we might counsel with and advise, but not dictate to them. If we have not confidence in their judgment, as well as their piety, we can withhold from them our benefactions; but in no case should they be considered under our control, or to be directed by us; for in no sense, as servants of Christ—as Christ's commissioned missionaries to disciple men at home or abroad—are they under the command or control of another. Christ alone is their Leader—Commander. He alone called, commissioned, and sent them out, "Go, preach," etc. His instructions are all plainly written, and easy to be understood; and obedience to them only is the requisite evidence that they are qualified to be sent out, as the first disciples were, as lambs among wolves. Should they ever be in doubt, as to what they should say, the Spirit is promised to direct them to such language and arguments, that none of their adversaries will be able to gainsay or resist. Do any of them lack wisdom, let them ask it of God, who giveth to all men liberally, and upbraideth not. It is doing Christ's will—keeping his commands, not an erring brother's.

Now, brother may help brother who needs, to go preach, and he should do it. The example was set us, when he that had goods cast them into the common stock, to help those who should need; and it is proper to counsel and instruct one another; and here, as at first was, is to be the end of the matter. Each one for himself is to consider and decide, by the aid of Christ's own instructions and the influences of the divine Spirit, what it is his duty under the circumstances to do. Any man who will consent to go on a mission, to disciple men at home or abroad on any other conditions, is unworthy of the charge. These remarks are most fully sustained by all that Christ has said, relating to this part of men's duty to themselves and to one another.

11. And what of the WOMEN? What may—must *they* do? So far as this branch of our subject is concerned, they that love Christ may, must do just what He has commanded the men to do, namely: Go and preach his Gospel to every creature, baptizing into the name of the Father, the Son, and the Holy Ghost; and breaking bread from house to house. If this is not true, will any one tell us what Christ has said *they* may, must do? Let us see *their* commission, and a "thus saith the Lord" for it, and it shall suffice. Whatever it is their duty to do, in relation to the *other* class of meetings yet to be described, it is certain when Christ said, Go, preach, He intended to include the women as well as the men. Facts show that both the brethren and the sisters so understood it; for both did go, and preach every-

where according to their abilities, and the circumstances in which they were placed. We repeat there was but *one* commission virtually given. This was not an exclusive one, when all former restrictions had been taken off. And women were to be idle and indifferent to the event of such mighty interests, no more than the men were. They had not been idle and indifferent during the ministry of their Lord on the earth, but had been most efficient and necessary helps, and were to continue to be so till the last redeemed soul should be plucked as a brand from the burning. They, as well as the men, had been sitting at Jesus' feet, learning the plan and way of salvation. Indeed they were the first to preach or publish his resurrection, and received *anew* from those immaculate lips, a reëffirmation of the command to go and preach, or tell of his resuscitation and resurrection to the brethren—the other disciples. Admitting that it could be proved that none of the sisters witnessed his ascension, as there were many of the brethren who did not, it can not be denied that they had directly, substantially the same command given them at the tomb of the risen Saviour: "Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."

It appears also that the angel repeated the commission to the Marys first at the sepulchre to go and preach. Here then is a three-fold commission to them to go, preach. First, the one from the young man, called the angel; second, the one from Christ; and third, that general one at the ascension. Luke mentions the names of Mary Magdalen and Joanna, and Mary the mother of James, and other women that were with them, which told or preached these things unto the Apostles and brethren.

Now, let him beware who denies the right of females to participate in publishing the gospel of peace to all people. Christ and the Angel commanded them to go and preach it; and, on their authority, they went with glad hearts and buoyant spirits, and successfully commenced the blessed work; and let him who dares forbid them.

12. The Holy Spirit incites and commands every new-born subject to go and preach the Gospel to every creature. It is written of Paul, "Behold he prayeth," as the first evidence of his conversion. The same may be said of every man, woman, and child, as soon as they are born again. And, in nineteen cases out of twenty, it may be presumed, that the next aspiration of the young convert is, "to publish all around what a dear Saviour he has found." It is not to get his minister, to the exclusion of himself, to do it; but he—she—*themselves* want to go—they must go—and go quickly. The Spirit urges, and the bride says, Come; and let him that heareth say, Come. The sisters have as much right to forbid the brethren to preach the Gospel, as the brethren have to forbid the sisters. And the "laity," falsely so called, have as much right to forbid the "clergy" to preach it, as the "clergy" have to forbid the "laity." But the fact is, neither has a right to forbid the other; but all may and should preach Christ and him crucified to all the world, according to the best of their abilities.

Some may be curious here to know how the LORD'S DAY came to supersede the Jewish seventh-day SABBATH. And let us first repeat

a thought published in "KINGSBURY ON THE SABBATH," many years ago, namely, that the Jews, when that Dispensation commenced, were selected as a peculiar people for a particular purpose; consequently, they were separated from all the other peoples of the earth, afterwards called Gentiles; and to keep them distinct, God gave them rites, ceremonies, rituals, very different from those given to former peoples and dispensations. To these He gave a *seventh-day Sabbath*, instead of that first entire day of a finished, complete, "very good" world; such a day as they, in all former time, had observed; and such as other nations of the Patriarchal dispensations should continue to observe to the end of time. And this Sabbath of theirs, so strictly observed, tended as much to keep alive the distinction between the Gentile and the Jew as any thing else of the new economy. This was not making or establishing the law of the SABBATH or Rest, so essential to man in all places and during all time; for this, from the beginning, had been a constituent element of man's being. Mentally, morally, and physically, his whole, entire, constitutional nature, both Jew and Gentile, then and always demanded and would continue to demand it. And this law of being was as immutable as the law of truth, justice, or equity. It could never be dispensed with, altered, or changed; for it was a part of the natural, eternal, unchangeable constitution of things. But the *time* or particular day of the week on which this law of being was to be observed, might be changed without derangement of the constitutions of things, or essentially affecting the Law; and this was done, and only this. The *proportion* of time, both for Jew and Gentile, remained the same, being neither more nor less than that required by the Natural Law.

The Jews then, as the word informs us, observed the *seventh*, while the Gentiles did or should observe the *first*. They were never required to observe the seventh-day Sabbath, and did not do it unless when converted to the Jewish faith; consequently,

When our Saviour came, He and his disciples observed the Jewish Sabbath, though not in all its wonted austerity. This they continued to do till the crucifixion and the resurrection. But no sooner had the illustrious Conqueror of death and the grave come forth to life again, than the middle wall of partition between Jew and Gentile, and the dispensations of both, became extinct, from the natural structure of their constitution. No visible demonstration respecting either on the part of the Law-Giver, was necessary. The Sabbath or rest given especially and only to the Jews, as a matter of course, was to cease, and the FIRST-DAY rest, or Sabbath of an entire, complete world, was to be and remain for all people, as it had been previously to the exodus of the Jews.

It is readily admitted that the disciples did not fully understand this. Nor did they, at first, fully understand many other things, on less plain and important.

It is necessary to observe, that although Christ exclaimed on the Cross, "It is finished," it could not nevertheless be said, that his whole work which was forever to terminate the Jewish Dispensation had been completed, until He had risen from the dead. Then, and not

till then, were the Patriarchal and Jewish Dispensations removed to give place to the Christian, for which Christ came into the world.

And now it was proper that Christ should indicate the return to the FIRST DAY of an entire, finished, world REST, by appearing to and meeting with the Apostles on the evening of the FIRST entire day of the finished and complete redemption for this fallen world. When He appeared to the Marys, He commanded them to publish his resurrection. This was assiduously done at Jerusalem; when, in the evening, the disciples were found by our Lord, in a room with closed doors, for fear of the Jews. And during the day Christ had met and conversed with two brethren on their way to Emmaus, who were made to know their risen Lord; and then that same hour, although it was "the Lord's day," they returned in season to meet the eleven and them that met with them, to enjoy the first meeting with the risen Saviour. This was the work of the first Sabbath—the Lord's day Rest, which as yet could not have been fully understood. But by Christ's meeting with his disciples on the Lord's day, or Christian Sabbath, for four successive weeks before his ascension, it is evident that He intended to impress upon their minds the importance as well as the propriety of assembling themselves together on *that* day, instead of the Jewish seventh-day Rest. And the example had this effect, as history fully testifies.

"After eight days," or on the next "Lord's day," or the day of his resurrection, Christ appeared again to his disciples, being gathered together with closed doors, as on the former occasion. We are not informed what time in the day it was, nor how long they were together.

Again He appeared to five of his disciples in the morning on the third Lord's day. The whole of the preceding night, after the Jewish Sabbath, these five brethren had been fishing. Now, on this Lord's day morning, Jesus wrought a miracle to supply them with their daily bread, and that He might add another testimony to the truth and divinity of his mission. The words and works recorded of this interview indicate a longer one than had been common. And here, again, there is evidence that the disciples had not yet fully understood the change of the *Rest-day*, else they would not have been fishing at that time.

The last occasion of meeting with Christ was, by previous appointment, on a mountain in Galilee, being the fourth Lord's day after the resurrection. He discoursed with them at much length on this occasion.

After our Lord's ascension, the disciples for a time seemed to observe both the Jewish and the Christian Rest. Their services on the Jewish Rest consisted more or mainly in preaching Christ, the resurrection, and the eternal judgment than in meeting together for their mutual instruction and edification; while and because of facilities for such services, in consequence of Jewish assemblies convened on that day for Jewish rituals and ceremonies.

But the Lord's-day Rest or Sabbath, was usually occupied by the disciples in social convocations, for the mutual benefit of the brethren:

such as reading the Christian scriptures when furnished them, in connection with the Jewish, contained in the Septuagint, the book out of which Jesus read in the Synagogue.

It is more than probable that the disciples who went everywhere preaching the word, while among unbelievers, continued their work of preaching during every day of the week, and others also more or less on the Lord's day, although not to the exclusion of these brotherly stated meetings for mutual improvement, on every Lord's day. They were not at liberty to forsake the assembling of themselves together, when circumstances favored their meeting and communing with the brethren. This was a duty which each owed to one another, and to themselves also.

Should it be asked, of whom were these meetings for preaching composed, we answer, of unbelievers in the Christian religion; for it was the privilege and duty of all believers to be preaching the Gospel to unbelievers, singly and collectively, as hearers might be obtained; the work now to be done, being to disciple men, to bring men into Christ's Kingdom, rather than to instruct and take care of them when already in it. And the sermons were all adapted and directed to that end. These were meetings especially for the unconvinced and unconverted, and not for the converted.

Of course, they were without organization, without officers, without ceremonies, and mainly in the outset, without prayer or praise. Preaching, or persuading men to become reconciled to God, was the object in view. The eucharist was never celebrated in these meetings. Christ held such meetings, while with his Apostles and disciples, for the purpose of instructing them how to hold them; for He says, I must preach the Gospel in other cities also. The Twelve and the Seventy held such meetings. But we do not read that either Christ or his disciples attended any such meetings between his resurrection and ascension; though He held many with the disciples of the character of the meeting next to be treated of—meetings OF THE BELIEVERS, OR THE BRETHREN, as they may be called; while these may be denominated meetings of unbelievers, and for *their* benefit.

Neither was there any discipline in these meetings of unbelievers; for all the subjects of them were voluntary in coming, staying, and going; or ever coming again. Civil courts alone had jurisdiction over the conduct of these as yet worldly people. Christ's people could have no control, of a compulsory or judicial nature over them. Christ's Church and his Church polity had no control over them. Those who had gathered these meetings, and others, invited by them to take a part, if other brethren were present, were *the* preachers on these occasions.

MEETINGS OF BELIEVERS.

Second. We come now to consider the second part of our subject, namely, *meetings or assemblies, to train men, the subjects, when in the Kingdom of Heaven, or the Church, for usefulness here, and glory hereafter.*

A pattern of these fraternal, brotherly meetings, or Bible, Christian schools, or assemblies—churches—will be seen in the practice of the Apostles, with Christ among them, during the forty days He spent on the earth between his resurrection and ascension. The synagogue worship was a kind of BIBLE SCHOOL, and the places where held, David denominates the house of God. And our Saviour doubtless alluded to these, when He said: "Strive to enter in at the straight gate"—"The kingdom of heaven suffereth *violence*, and the *violent* take it by force." For it was the practice of those, who assembled in these schools for morning prayer, as we are informed by Jewish writers, to *crowd* the "temple gates"—"*fly* as doves to their windows"—*rush* with all possible haste or eagerness to be the first in the Divine Presence, while their egress was always slow, apparently reluctant to leave the place where his Honor dwelleth. These meetings, or schools, both Christ and the Apostles had attended before the establishment of the Kingdom of Heaven, or the Church—the Christian dispensation. And schools, assemblies, churches, in the Christian dispensation, for instruction into the mysteries of the Kingdom of Heaven, would be no less necessary now, than they had been in former times. Consequently we see Christ and his disciples laying the foundation of these Bible, Scripture, congregational schools, not so much for the study of the Jewish system or Scriptures, as for the study of the Christian system and Scriptures, then only orally taught. And, as these sacred services among the pious Jews received a peculiar prominence on the Jewish Sabbath, so these sacred convocations of Christians, these BIBLE SCHOOLS, not only for the Sabbath, but for every day in the week, received a peculiar and significant impress when graced with the presence of "the Master of assemblies." For it was only on the first day of the week when Christ condescended to meet with his disciples in these schools, and to be their Teacher. And these meetings, or schools, both for the Sabbath and all secular days, were meetings, or schools, for the especial benefit of the brethren, both resident and itinerant. These meetings were for all the believers, the faithful. And these are what were called churches. All were teachers, all were learners, after the ascension. All were at home in these schools, wherever they might be; and all had an equal right to speak, sing, or pray in them; except, as Paul declares, the believing women must not speak, but ask their husbands at home. Neither Paul, nor any primitive Christian, denied to the women the right to PREACH; but he seems to object to their becoming public teachers in *these Bible*, or fraternal convocations, or SCHOOLS. These Bible-schools, now, when the canon is complete, should be re-established in their primitive order and simplicity, in every town, village, city, and ward, the world over; and kept open night and day, as a kind of Christian rendezvous, where might always be present suitable instructors in the ways of righteousness, peace, and true holiness. Another benefit to be derived from this would be, the social brotherly intercourse and communion afforded to all the pilgrims on their way to heaven. Such were the Bible-schools, the churches, the associations, the convocations of primitive Christians. Except,

perhaps, on the Sabbath, they at first were rather accidental; for we read of nothing like an organization, until about twenty years after the ascension; and then nothing more than would be necessary to insure a place and facilities for assembling—a CHRISTIAN HOME, if you please; and that supervision and instruction in the absence of the general brotherhood, (for all were to be on a mission of discipling men to Christ,) which the exigencies of the case might demand. These men, as superintendents of these meetings or schools were denominated elders; aged, grave, sober, experienced, influential, wise, good men. But neither they as a body, nor as individuals, had any judicial authority over the brotherhood, or were above any one, even the least of them. But their duties were mostly with the lambs of the flock—widows, orphans—the necessitous; and as receiving servants, when a brother or sister were passing through their place; to assist, or direct, and instruct, if need be; that their stay might be as safe, instructive, and profitable as possible.

It was in these, rather than in meetings for unbelievers, that the great eucharistic feasts of the brethren were celebrated; and also to these meetings was made the last report in cases of discipline, as in Matthew, chapter 18. All who preached, broke bread for the believer, from house to house; but this was an accidental observance, when at these schools, churches, convocations, union, public CHRISTIAN HOMES: this feast was stately observed by the brethren, then in that locality, at least, on every Lord's day. It would not be improper to repeat it often during the week; for these meetings, schools, homes, were a kind of oases to the pilgrim and stranger on his way to the heavenly rest.

SINGING and PRAYING were exercises common to meetings of this class, and sometimes of the *third* class; but not of the first class. The preachers prayed and sang, when alone, and when persecuted and imprisoned; but these were not among their ordinary services. But in meetings for the brotherhood, any having a psalm, might sing; an exhortation, might exhort; a prophecy, might prophesy; any a tongue, might speak, if another would interpret. Could any teach, let him do it, etc., etc., of all the Christian graces, that all might be edified, instructed, and built up in the faith and purity of the Gospel.

It was not then, as now, in these meetings of the Church, one to do all the talking, all the praying, in a house open only on Sundays, and free to nobody, and frequently a home for nobody, except for millionaires. Christ could then say, to the poor, the Gospel is preached; but can this be now said with truth? Can "the stranger" be now pointed to one of these primitive model-schools, homes, where he can be cared for, as brethren were at that day?

These Bible-schools, Christian homes, dépôts, must be revived, in all places where the name of Christ is known. In and over them must be individuals, answering somewhat to the eldership of primitive Christian times. Christian Union must be the watchword of all of Christ's people; not a union of judicial ecclesiastics, of consolidated, organized, chartered churches, or judicatories; but a union of Christian hearts, Christian designs, desires, objects, aims, and efforts; a

consolidation of all the good of all localities. We must have the brotherhood as one man, in one place, engaged in one work, in preaching the Gospel, disciplining men, and then training them for heaven. These meetings of the brotherhood must be the meetings not of a sect, or a party; neither as the meetings of one man, or body of men, in distinction from another man, or body of men. There must be no such invidious distinction as clergy and laity known among them. No one must be the speaker here to the exclusion of another; for this would be neither Christ's plan, nor that of the Apostles. Christ, while with his disciples, did not monopolize the time. The Apostles, while with their brethren in this class of meetings, did not claim any superiority to the other brethren; but each and all contributed of their respective gifts, as the Spirit gave them ability. And hence their success. They were *one*, as Christ prayed they should be. And they must be one again, in the same sense, and in similar acts, or the glory of the Church will vanish as a cloud.

The great struggle of human freedom, and in acts of universal benevolence, which, God be praised for it, are now uniting the hearts, the heads, the hands, and the purses of so many, hitherto divided by sectarian, selfish lines, is an omen for great good. Let all the good come up to the help of the Lord against the mighty, as one man, *ONE PARTY*; and there stand and proclaim the truth of God, and Zion will arise. Not all the combined powers of earth and hell can obscure her light, or eclipse her glory. And not until then, *can* wicked men be driven from posts of honor and of trust, and our interest for this world and the next be secured.

THE TWO GREAT PARTIES, the good and the bad, are marshaling; close and sanguine will be the battles to be fought. Christ had but one party, no division into sects; and his people must have but one party now. Satan divided them at first, and has kept them divided, greatly to his enlargement and strength. Would we ever see him fall, like lightning from heaven, or sink, like a millstone, in the depths of the sea, we must immediately tear down every sectarian partition, and rally, not around a Pope, or a parson, a hierarchy or privileged class, but around Christ, with the charter of his kingdom in our hands, and the love of God, and universal good will to man, all men, in our hearts; then as formerly all old and injurious dynasties will totter and tumble into utter ruin; and Christ will reign, King of nations, as He is now King of saints.

Brethren, we have no time to lose. It is action, immediate, determined, and persevering, or annihilation. Satan is hourly gaining temporary victories, important to him, as they are impoverishing and ominous to us. We can not afford to have them repeated. We must rise and go forward, or perish in the floods of iniquity, everywhere breaking around us.

The history of the Apostles' and primitive brethren's labors has been given by Luke, in the Acts of the Apostles, and other historians; and they should be understood by all who would instruct in the polity and unity of the Christian Church or party.

It was not, at first, so much the practice of the Apostles to leave

Jerusalem and Judea, to preach the Gospel, as it was of the other disciples and new converts generally, and especially those of other nations. These forthwith went everywhere; and the Apostles, when persecutions waxed hot upon them, were obliged to follow their example. But, wherever they, or other believers did go, there was this *second* class, the class called believers' meetings or convocations, established. As before stated, these in the outset seemed to be rather accidental meetings—always, during the first century, they were without visible organization. There were no creeds or confessions of faith, except the Gospel, to bind one brother to another; neither was there, for a long time, any thing like an established, organized priesthood; for Christ had never chartered, or commanded, or consented to either. Such was not his plan.

This arrangement enabled Paul and Barnabas, when they went from Antioch to Jerusalem, to consult the brethren there about the rite of circumcision, to have an interview almost as soon as they arrived in the city of Jerusalem. So Paul and Peter, Timothy and Titus, Barnabas, Philip, and others, in their itinerating journeys, could always find the brethren and elders, and, at their schools or places of convocation, obtain an audience on the very shortest notice. And here, also, could they stir up each other's pure minds by way of remembrance, by instruction, reproof, warnings, exhortations, etc., etc. Breaking bread, and assisting one another, and brethren afar off, as the Lord had prospered them. Here, at these places and meetings, the Apostles were no more at home, than the new-born babes of the Kingdom were, nor the most ignorant and isolated converted Jew or Gentile was. Each and all had one commission, and the work to do, for which the Holy Ghost had made them overseer, or qualified them to do. The fact is, all Christians were then of *one* family, that of Christ's; and, wherever one found another, he found a brother or a sister; and these public homes of the resident brethren were the public and private homes of all others. In them Christians continually met for instruction, edification, and Christian, social, religious worship.

Neither Christ, nor the Apostles, or early disciples, ever appointed officers, or a class of men from the brethren to discipline or control the brotherhood. Indeed, this could not be, for they were not a church or chartered fraternity, so as, in any sense, to admit of such control. Those bodies, convocations, schools, or churches were not a permanent body, which could be known by a name. Nor could it be known, only from day to day, of whom they were composed. Nor was this necessary for any practical purposes. Its members had been baptized on their faith in the Sonship or Messiahship of Christ. This gave them a credible standing in these Christian communities, and entitled them to all the privileges thereof; the Lord's Supper, and the public charities, and advantages of these Bible-schools among them, etc., etc., and what more could they desire?

The Book of the Acts is a history of miracles and travels rather than a book of church organizations and discipline, as has too often been stated; and always without reason, truth, or justice.

Should it be asked, who preached in these meetings of the Brethren? we answer, all preached in them. One man, or a dozen, to the exclusion of another, could not claim these to be *his* meetings, schools; and therefore he, or they, had a right to occupy the time; for Paul and others tell us expressly, that all have the right, and are required to use and improve the talents given them, for the benefit of himself and all the brotherhood, of whom he is a part and on an equality. In the meetings for unbelievers, the man who should establish such meetings could control them. But these meetings, and they are the only ones for the brethren exclusively, are for all the brotherhood. No one has a right to monopolize them to or for his own use or exclusive benefit. They are for the mutual benefit of all.

Little is said about the men, or their missions, who were converted after the day of Pentecost. But all went and did-as directed by our Lord; and brethren at the present day must leave their worldly places and speculations, and go and do likewise, or lose much of the blessing, if not entirely their reward and their souls. And those who forbid any to go preach—those who assume to themselves the prerogative of God, to call, qualify, license, and install over churches, gathered and organized by their own hands, having established a faith and discipline unknown to the Christian charter, given by Christ himself, do it at their peril, and will ere long reap the reward of their temerity. God will judge all such.

MEETINGS OF A MIXED CHARACTER.

Lastly we come to the consideration of the third class of MEETINGS, alluded to above—those of a MIXED CHARACTER. These were frequent, as may be inferred from the discourses delivered at them. CHRIST'S salutatory address or Sermon on the Mount was addressed to persons of a mixed character. Indeed, most of his preaching in the hearing of unbelievers, was to mixed audiences; for He was rarely without the presence of one or more of his believing followers.

PETER'S discourse at Pentecost was to a mixed audience; though it was single in its character and aim.

Paul, it is said, preached two whole years at Rome, in his own hired house; and doubtless *his* hearers were there, and often elsewhere, of a mixed character: and so of others; but these meetings, as also those for unbelievers, were usually rather accidental than otherwise; while those for believers, in process of time, were established, and often stationary. The former were unestablished. *This* was fixed.

Many of the Apostles resided a while at Jerusalem, and preached in both meetings for unbelievers. And all believers preached, talked, sang, etc., in their own meetings, or meetings for the brotherhood, as opportunity offered and inclination prompted.

The reader should not fail to examine with care all the classes of sermons delivered at these three distinct meetings.

Deacons were chosen to aid the Apostles in the pecuniary wants

of the necessitous brethren; but no organizations were attempted for either of these meetings, except the eldership for the meetings of the brotherhood. Nor were any officers ever by them appointed for either. Neither did they interfere with a brother striving to fulfill the command of his Master.

There were, in those primitive times, many preachers. One preached Judaism, another Idolatry, another Christianity. Now there are but two classes: Christianity and anti-Christianity.

RESULTS.

Christ's Church Polity.

Having gone through with the Law, Order, Government, Discipline, etc., of Christ's Church, his kingdom, and exhibited their fullness, completeness, and special definiteness, on all points claiming man's attention; and having done it, it is believed, with all possible impartiality and fidelity, and in a manner to render them more intelligible to the reader, will it not be profitable to review some of the characteristics which distinguish this from former dispensations?

First, then, it has been said that Christ is King—King not only in Zion, but King of kings.

Recapitulation.

He has set up a kingdom and invited and admitted subjects into it. All who will may come.

He chooses twelve young men of about his own age to be his daily attendants.

He gives an outline of the constitutional charter of his kingdom and subjects in the Sermon on the Mount.

He sends the Twelve to preach.

He sends the Seventy to do likewise. The commissions of these two companies of disciples were substantially the same.

In his discourse with the woman of Samaria, He foretells the abrogation of the Jewish economy, and proclaims the speedy establishment of the Christian.

He specifies the character and exact order of discipline for offenses, all kinds, of course; for here is the only method given by which difficulties among brethren may be settled. Mat. 18.

He institutes the Supper.

He warns the Disciples against ambition; says that they are all brethren—equals, and that no one would be allowed to be greatest. And

He dies on the cross; rises from the dead; meets with his disciples; removes all restrictions as to peoples to whom the Gospel is to be preached; commissions all his followers, then on the earth, and those who might thereafter believe on him through their instrumentality, or any other, to go into all the world and preach the Gospel to every

creature ; baptizing the believer into the name of the Father, and the Son, and the Holy Ghost, as a visible sign of membership of Christ's kingdom, in addition to that of the Supper.

Here ends *Christ's Church Polity*. No complication, no mystery here ; no chance for disunion or sectarianism here.

To repeat again, He has a kingdom, a party, a Gospel. He defines who may and must preach it ; how, and by whom, discipline may be administered, and what it is to be. He institutes the Supper ; declares all the brethren equal, and then dies. As yet there is no Christian baptism, the neglect or want of which many believe to be a bar to Christian fellowship, and even the Table of the Lord, although we see here that the Eucharistic feast has once been celebrated, and when no one of the communicants had received Christian baptism ; but

Christian baptism is now established, and all the law, the order for Christ's Church discipline, is completed ; and so specifically and peremptorily, as to leave no room to doubt his meaning, or the propriety and necessity of complying with the requisitions.

THE APOSTOLIC PRACTICE,

relating to all this may be summed up in a very few words.

They soon chose MATTHIAS to fill the place of Judas, the apostate
Soon after

They appointed DEACONS, secular agents, to have in charge the common property of the brotherhood, and to attend to the distribution of their charities. In a word, they were the Church's almoners, in no way necessarily connected with Christ's Church Polity, for that was complete and practised upon before his ascension.

About twenty years after the ascension ELDERS, Bishops, as in the person of the Deacons were appointed or brought forward, mainly, if not altogether, on secular accounts, for their appointment could not have had any special connection with Christ's Church Polity ; nor on account of either of the three classes of meetings established and long in use by the Apostles.

They established THREE classes, necessarily, in fulfilling the great commission to go preach ; these came into use, one for unbelievers, another for the believers or *Church* meetings ; and the other where there were present persons of both characters. It is somewhat difficult to determine what all of the peculiar duties of these Elders or servants of the Church were ; suffice it to say, their duties were intended to be connected with Christ's plan of converting the world, or either of these classes of meetings, in no such way as to render their existence necessary on account of these things ; for they had all existed and prospered before the Eldership had been instituted, and might continue to exist and prosper without them. That they had, however, an appropriate place in apostolic efforts, and an important duty to perform, is not doubted. But that their place and duties are, what now are, and long have been, conceded to them, is more

than doubted, it is denied. They were not, in the Apostles' day, and never were intended to be, judicial, "clerical" men—leaders, or rulers, or jurors, to the exclusion of others, no not of a single individual of Christ's house.

And here is the end of *Apostolic* Church organizations. Neither Christ, nor they, had ever organized in any manner, visibly, the faithful people of one city or locality into a chartered body. The believers needed no such organization. Nor is it probable they would have consented to any such; since they, all the born again, were one—a unit—bound together by one common bond; and it would in no way enhance their union, or affection and interest for one another, to cut them up into separate and independent communities, which would naturally result in estrangement to, if not in jealousy of, one another.

The Jewish Church, or people, had not been so cut up and divided, and why should they be? The Jews were God's people, and these brethren, as a whole, not in amputated parts, were Christ's people—Church. The Jews had but one leader, head, and but one code of laws; why should they be put under many leaders, and diverse rules and restrictions? Nobody could desire it, and it was never done in the infancy, the purer days of the Church.

We trust that it has been shown that the Apostles fixed no church polity, nor attempted to change any; that *they* had none, because they needed none but that instituted by Christ. Nor had they a visible organization of the brethren. Christ's prohibition to them, when at the Supper, they, for the third time, inquired, "Who should be greatest?" forbids their doing as the kings of the Gentiles did. They should not, themselves, exercise "lordship over" any body; neither "dominion," nor "rule," nor "authority upon" any one. And certainly they could not delegate to any other a power which they did not possess, but which they were expressly forbidden to exercise. Take away from the Elder all that these four words express, and there will be little to make a modern Elder of. No one under these restrictions, as all can see, could possibly possess the judicial character, everywhere, almost, ascribed and conceded to these Elders. We repeat, their duties were more of a secular than of a spiritual, ecclesiastical nature, and apostolic *example* is no more binding on this point than it was on shaving one's head, and of circumcising Christian converts. And after all these precepts of Paul to these two brethren, they were of a *special* nature, and for that time and that particular emergency only. They were not of the character to entitle them to a place among the general precepts, of universal applicability, in all places and during all time. When Christ said, Go preach, He looked on each individual as an independent agent to disciple men, amenable only to himself. He was Christ's man, King and Priest; and no other man could be greater or less in that matter. No Elder then, nor could any be appointed to supersede their duties or trespass on their rights. Christ was the highest authority; and his command was prior to any other. Elders were theirs, and the whole body of the faithful's servants, and not the lords, the masters, the rulers of

these "Kings and Priests." Yes, they came into that office, whatever it was, for that emergency, and were the last of the servants. Their appointment infringed not on any former one, and whatever extra duties they had to perform were an addition to, and not an abrogation of, any former one. They were needed among, and as one with, these preachers.

Again, this King is to reign over and control the bodies as well as the souls of men. And He will rule by his own statutes, and them only, and in his own prescribed and well-defined way, ecclesiastically, according to Matthew 18th, etc.; and politically, according to the Bible arbitrating system. The kingdoms of men and mind are all to become his. The Kingdom of God is the God-like spirit in the hearts of men. The kingdom of Heaven belongs to the saints of the Most High, and is the residence of the Father and the Son. The Comforter, the Holy Spirit, now dwells with men, to instruct, guide, comfort, establish, purify, and finally to bring home to glory.

The subjects of this King following and obeying him, denominated by himself, "my Church," are all the redeemed, and no others. They never have had, and never can have a visible organization. His children are not of this world, and must not be like them, in thought, word, or action. Nothing pertaining to the government of this Church, neither its precepts, rules, etc., was left for the Apostles or any other disciples to do; for He left a government and precepts every way full and complete, and best adapted to such an object, and with it men had nothing to do. And the prolific falsehood, so often repeated by the hierarchy, that Christ left no laws for the government of his people, but devolved the whole of that matter on his Apostles, should be promptly met and proscribed. It should be exploded before any further evil can be inflicted. The Apostles never attempted to add to their amplitude or perfection, nor to arrogate to themselves the right, in the least particular, to interfere in the matter, for Christ had left his Church polity every way perfect. No! the Apostles never attempted to do it, they were never directed to do it, for they had neither the capacity, disinterestedness, nor fidelity to such an important trust. When Christ ascended to heaven, He had, as it were, the Christian's constitutional charter, as recorded by the Evangelists, in his hand, reaching it forth to the Apostles, the seventy, the five hundred, all who then had believed on him; yea, to all who might thereafter believe on him, through their preaching, and saying, Here, beloved, take this, the Gospel of my kingdom, your CHARTER, laws, statutes, and ordinances, by which you are to be governed in all after time to the end of the world. With this CHARTER, full and complete, with the aid of the Holy Spirit, as interpreter, you are now fully panoplied to go and preach; and I hereby command you, every one who has believed on me, and all who may hereafter believe on me, to go and preach this Gospel to every nation and people under the whole heavens. And wo to him who taketh from or addeth to it.

We in the nineteenth century need not go back, feeling our way through the dark ages to the day of the ascension, when those am-

bassadors first started on this errand of mercy, to see how they understood it, and practised upon their understanding of the message. No, for neither their practice, nor the mode of it, had been given to them by their ascended King. This he left, under certain restrictions specified in their charter, entirely to the judgment of every believer, then on the earth, and all who might live in after ages. And although it may be that the mode of preaching this Gospel, of discipling men, practised by the Apostles and other disciples—for the practice of others may have been as good as that of the Twelve—was the best possible for the time being, the country, and the occasion, yet it might not have been equally good and expedient, even at that time, the world over, and by all the believers. Hence we see that there was not exact uniformity among the brethren. Many things expedient then, and at Jerusalem, or in Rome, and Alexandria, Antioch, etc., etc., would not be, fifty or a hundred years thereafter, either expedient or necessary. Nor at the present time, the world over. And here again is seen the forecast and wisdom of this King. He saw the absolute impossibility of his going into all the particulars relating to this subject; and if he had, who could have remembered them? been able to apply them exactly as Christ had directed, for certain localities and places? And He never did give such directions, but left it entirely to the judgment of each and every one of the born again, or who should thereafter come to a knowledge and belief of the truth, under the direction of the Divine Spirit sent to guide both Jew and Gentile, then and forever. Yes, each of the faithful, with this aid, was to decide for himself as to the mode of operation, of bringing men into this kingdom, responsible only to God for the right use of this trust.

From what has been said, all may see that we are under no more obligation to follow the mode adopted by the Apostles to bring men into Christ's Church, (not to discipline it, or give it precepts, for this they never attempted to do,) than we are to follow that of any other disciple, residing either at Jerusalem, in Judea, or in any other part of the Roman government; neither of any Christians down to, or since, the night of ignorance, superstition, and general apostasy from the truth. No! nor even that adopted by the Reformers, or their descendants. For men are all fallible. Therefore this charter is given, with the Spirit's aid, by which to guide into the best way. Remember, this is not a question of Christ's Church Polity, for that is irrevocably and unerringly established and fixed. But the question is altogether upon the best method of bringing men to a knowledge of the truth. All these modes are human, and only such, except as aided by the Comforter, the Guide into all truth. The Apostles were better judges of what were the best means to be used in their day and in their field, than the reader can be; and it is equally true that millions since their day have been better judges of what would be best in their own day and their own field of labor.

Whatever may have been the practice of the primitive Church, relating to this order, it in no way concerns ourselves, except as history of the events, showing what was considered best adapted to ex-

tend the interests of Christ's kingdom in the infant age of the Church. And because we have in our hand the same charter, full and complete, well written, while many of the believers of that time never saw it in print, nor even in manuscript. It is certain that all the Apostles never saw it in that form. No, not one of them did, except John, whose Gospel was not written until the rest of the Apostles had passed away. And the writing of the other Gospels was not completed probably before A.D. 63 or 64; consequently, our advantages are far better, in this respect, than were theirs living in apostolic, and even later times. We have also, as well as they, the Spirit of Truth, to guide us into all truth; for his influences were not confined to the Apostles, but were for all; for Luke, and Mark, and the Seventy, and others after them; else why did Mark and Luke write two of the Gospels?—for they were not of the Twelve. If these Gospels have been written and translated with all Christian fidelity, as we trust they have been, then in our hand we hold the words of our Lord and Master, while we see him by the eye of faith at our side, and hear him exclaim to us and every believer: "Go ye into all the world and preach the Gospel to every creature." Here is your commission, relating both to faith and practice. It is ample, complete; nothing necessary for you to know relating to it is omitted or left for either Apostle or others to tell you. Seek no more nor less; neither any thing to contravene it, either in Epistles, the writings of the Fathers, the creeds and confessions of Councils, Elders, Bishops, Cardinals, or Popes. And heed not their bulls, however swiftly or malignantly hurled at your heads.

Read, study, consider this Charter. Keep it always with you as a companion to instruct, guide, and encourage you in every emergency. It is sufficient for all the purposes of discipline. It contains all the Law, the Government, and the Precepts of my Kingdom. Nothing of these has been, or ever will be left to an Apostle, or any other Disciple to provide or proclaim for your better preparation. I shall indeed give, for your and their mutual benefit, many useful commentaries upon both Law and Gospel; but never any thing to militate against what is written in the only Charter for your guide. Try then, by this criterion, every epistle, every communication, claiming God for its author, and your attention on that account, and see whether in all things they have this my word for a foundation.

Christians of the first century, occupied and cultivated fields different from those we cultivate in Christian lands. The same may be said of many others, in all ages: and therefore it was the height of wisdom to leave it to all believers, in every age, in every land, to adopt such means to bring men into the Kingdom of Christ, his Church, that might seem to them best—amenable only to God. Observe, this is no license, nor was it ever considered to be by those of the first century, to meddle with Christ's Law, Government, and Discipline, nor any thing else pertaining to them. The commission given at his ascension was, Go, preach—disciple men to Christ; devise, adopt, and execute, for this purpose, your own means. To the better accomplishment of this work I give you these helps, guides,

directions. Not that you are to make the rule, and give it for the government and discipline of my Church; this I have already done. This you, nay more, nor any other man, ever was, or ever will be competent to do. Yes, then, we say, go thus and preach, feeling as Paul did, when he rejoiced and said, he would rejoice to have Christ preached, although it was done through envy; rather than as John did, when he forbade the man that would not follow *them*. Philip. 1: 15-18; Mark 9: 38; Luke 9: 49; Mark 9: 39-41; Mat. 18: 6. Yes, let as many go and preach, as may, themselves, have learned the way of salvation; and let all who would hinder or offend them, beware, for although offenses must come, woe be unto him by whom they come.

Invite all to the Gospel feast, for all may come, and be welcome. Show them the wedding-garment—the qualifications requisite to acceptable guests. Help them to confess Christ before men. Remind them of the necessity of keeping the Commandments; of choosing proper men for the magistracy, and the duty of obeying them; of disciplining offending members, and not suffering sin upon them. Caution men against worldly ambition, for none should be high-minded, but fear: no one of Christ's disciples should be greatest, or desire to lord it over God's heritage. Every talent a man possesses, should be improved to the best advantage possible.

As we go and preach, the utmost care should be observed to preach the Gospel of the Kingdom, the whole Gospel, and nothing but the Gospel; and preach it in all its simplicity, with plainness and boldness of speech, and tenderness of conscience; without partiality, and without hypocrisy. All this can not be done without knowing it ourselves, and feeling its power upon our heart. To the preacher as well as hearer, is it the power of God, and the wisdom of God to every one that believeth. Whenever any would inquire, Who is sufficient for these things? let him remember that Christ gave to his people the Comforter, to comfort and encourage them—the spirit of all truth; to guide those who seek his aid, into all truth. And He is now with all sincere, faithful Christians, as He was with the believers on the day of Pentecost, and will continue to be to the end of time. Yes, brother, if you need encouragement, commune with him; if you need wisdom, seek it at his lips; if you need strength, ask, and it shall be given equal to your day. This blessed Comforter is yours, is ours, to-day, in the same almightiness and love that He was eighteen hundred years ago. Grieve him not, lest He depart and leave you comfortless.

And Christ is still the Good Shepherd that He ever was; He knows our infirmities, both of body and mind, and still, at the right hand of God, intercedes in our behalf. And can we sink with such a prop? Can we be wrecked with such a pilot? Can we wander and be lost, making shipwreck of our faith, with such a leader? Certainly not, if we are on our guard, observing all his restrictions, as well as his commands.

But in order to all this, we shall need to be much with him, by night and by day, at home and abroad. Recollect, prayer, humble

and believing, is the only medium of communication established. Ascending through that medium to the mercy-seat, silently and alone, or in public, without the intervention of a priest or a Pope, and He will not disdain, nor undervalue, neither reject your petition.

Neglect not the memento of his dying love, nor the assembling of yourselves together for worship, for edification, instruction, reproof, and correction. Love the brethren. Be one; one in desire, in aim, in purpose, in effort. Love to labor with and for them, as they may have need. Be watchful, for our Lord will soon come, to judge the quick and the dead; to give to every one as his works shall have been; those who have done good, will be raised to the resurrection of life, and those that have done evil, to the resurrection of damnation. Oh! what amazing realities attend us, are round about us, and just before us. Well may it be said, if an interest in Christ is worth any thing, it is worth every thing. If these things be not truths, then what are truths? Is heaven itself? Who can tell? Who with truth can repeat again, that "Nothing is true but heaven?" for no one can be sure that even it is true. Reject the Revealed Word! Better reject our own existence, and sink into everlasting forgetfulness: for who is prepared to take such a step, and pass beyond the last gleam of light, the last ray of hope, into outer darkness, ever-wasting gloom and unutterable despair? Take away the Bible! rather than this, blow out the sun at mid-day, the moon and every gleaming star at night; roll us back to those mountains of eternal frosts and snows—those frigid zones, where no tree, or shrub, or plant, has ever grown; where cheerless night, darker and denser, more terrible and destructive, because unending, forever reigns!

Blot out the light shining through the Bible, and all that can charm is removed from the Christian horizon. Take away the Bible, and you take away the Christian's hope of a future resurrection of blessedness, of immortal life, and beauty, and glory, in heaven. Yes, and you take away his Comforter, his Saviour, his all, both for time and eternity; and leave him as ignorant, low, and debased, as heathenism, as paganism can make him. But blessed be God, this heavenly boon is not to be, can not be, by ruthless hands wrested from us. It has been, and will continue to be, the uncompromising friend of every good and of every virtue. It is, and has ever been, the uncompromising enemy of every evil, of all degradation, and sorrow. It is the Book of Him who holds the winds in his fist, who said, Let there be light, and there was light; and no earthly power can mar or destroy it. No! it shall live to instruct, and guide, and bless, when all its opposers lie vanquished, and wailing in the fires themselves have kindled. It is indestructible, undying: **THY WORD IS LIGHT AND LIFE.**

It was our intention, when we commenced these labors, to have treated somewhat systematically and largely, of the Apostolic and primitive usages and churches; and spoken of the productions of those who have written about them. Indeed, the thoughts are, and long have been on paper, but are not sufficiently correct and methodically arranged to be submitted to public scrutiny. Nor have we suffi-

cient health to proceed any further, at present; except to append a few scattering thoughts, as they fell from our pen during the examination, wherein, incidentally and unsystematically, frequent allusions are made to them and kindred subjects: suffice it to say, they have lost most of their interest and importance with us, since their pretended divinity has most manifestly vanished, except as matters of history. However, as it may not be so with others, should sufficient health and time be given, they may be published at a future period.

CHRIST'S CHURCH OR KINGDOM.

We have said that it is composed of all the faithful, in every place, all over the world, and will be during all time. It never had, and, from the nature of the case, never can have, nor was it designed to have a visible organization. Nor was it to be divided into parts, as denominational tests, to estrange and sunder one of Christ's little ones from another. But when speaking of the born again—the faithful of one place, they *may* be denominated, Christ's Church, of that place. And when speaking of a congregation of worshippers, believers, and unbelievers, we may also call it a church, or assembly, Apostolic or not, according as it does, or does not, conform to the plan adopted by the Apostles.

Now let it be remembered, as Christ commanded his children to be one, that any thing which tends to divide and scatter the brethren from the one fold, whether it be covenants, articles of faith, conventional rules, clerical and lay, ecclesiastically established or not; or merely provincial, county, state, national, empirical, continental, or universal; or which tends to create fictitious distinctions among them, is anti-christian, totally at variance with the arrangement established by the Founder of Christian faith.

A **PROVINCIAL CHURCH**, or gathering of Christians, may meet occasionally, for consultation, counsel, edification, instruction, etc. And if constructed according to Christ's constitutional charter, his **RESTRICTIONS**, they may be very useful. But the church of Ephesus, of Smyrna, of Jerusalem, etc., or the churches of New-York, Albany, Cincinnati, New-Orleans, Iowa, etc., have no right to establish any rules or regulations which might exclude any true believer from any other locality, or no locality at all, such as Evangelists, etc., etc. For all are one in Christ Jesus. There is neither Greek, Jew, Barbarian, or Scythian in Christ's family. What is interesting for one of the faithful, may be interesting to all; and all should enjoy every blessing cherished by a system so benevolent, so heavenly.

A **"NATIONAL RELIGION"** is opposed to the genius and spirit of Christianity. It is not only exclusive, but partial, unjust, disparaging, disheartening.

CLOSE COMMUNION is alike hostile to all the teachings of our Divine Master.

ALL SECTARIAN DISTINCTIONS are also at war with a system cementing together only by love, and a mutual interest in the way of life and salvation.

ALL CLERICAL ASSUMPTIONS, all domineering, all dictation, all self-preference, oppose the natural and angelic flow of Christian love.

MANY churches claim to be Christ's Church, which have little with it in common. For instance, the PAPAL Church, or the POPE'S Church. He claims that *it* is the *only* Christian Church. But whoever examines critically Christ's charter, will find little resemblance between man's Church and the true one.

THE GREEK, or ALEXANDRIAN Church, is also claimed as the only true Christian Church. But one needs only an acquaintance with the priests or leaders of these, to know that there must be many things in these systems contrary to the nature and the necessities of their votaries.

THE MOHAMMEDAN Church is also very unlike Christ's Church. The priesthoods of each and of all these systems are corrupt, especially those of the two former; and show most manifestly that they are not of God.

ALL THE HIERARCHICAL claims and distinctions in the *Protestant* Churches—for there are such—are hastening on to the same degrading and demoralizing influences of those above named, and because none of them are of Christ's appointment: all his subjects are alike his ministers.

With much more propriety may it be said: SECRETARY HALLOCK'S Church, of the Tract House; Secretary Brigham's Church, of the Bible House; President Woolsey's Church, of Yale College; FINNEY'S Church, of Oberlin Institute; and Sturtevant's Church, of Illinois University; or GARDNER SPRING'S Church; JOEL PARKER'S Church; HAWKES'S Church; Cheever's Church; DOWLING'S Church, etc., etc., for each and all of them are intrusted with the care, more or less, of assemblies, believing and unbelieving souls. But it can not be said that any of them, strictly speaking, may be denominated Christ's Church, because there may be many among them individually unconverted to God. A more appropriate appellation would be, *Institutions, or instrumentalities, to bring men into Christ's Church.*

All PREACHERS, whether by the word of mouth, by the pen, as editors of books or periodicals, or by works, are also instrumentalities which may be used greatly for the benefit of men's immortal interests.

Christ's Church is composed, then, only of the born again; each and every one that composes it is a king and priest unto God. There are no laymen among them. All have had their call and license from God. All their fields of labor are designated "the world." All have their talents; the right improvement of which is to be answered for only to him who gave them.

Hence we see that CHRIST'S Church is composed of all the faithful, all true converts to him, the born again, and no others. These are the body of Christ—the bride—the lamb's wife. Each one is a living and tried stone, in the building of which Christ is the foundation or chief corner. He is the head—He is the vine; they are the branches. Those on the vine bear fruit. And here we have TWO THINGS: Christ—the head—the last king—the prince of the rulers of this world; and true believers in him—the body—his loyal subjects—his

kingdom—the kingdom of God, of heaven—his Church, which is to last forever, and supersede all *civil* as well as ecclesiastical kingdoms. He is not only to rule over each and all his followers, but to him *every* knee shall bow—all his enemies are to become his footstool. We see, then, Christ is the King to rule; his followers are also kings and priests to him, to help subjugate the nations to himself; and then to help him rule, each individual by ruling him and herself, as *individuals*, not as a body. If one offend another, the offended has his remedy, as in Matthew 18; but this is disciplinary, not ruling, in the present acceptation of that term. In this sense only is one brother amenable to another. And all this discipline of an offending member may be performed by any one to whom a knowledge of the offense has come—no matter what his condition or relations may be, nor where he may dwell, travel, or missionate.

Yes, CHRIST'S CHURCH consists of all the faithful. He calls, convicts, and converts them from an unbelieving world. He licenses, ordains them to preach his Gospel. He designates the time of beginning. He appoints their field of labor, and He alone is to tell them what to preach. No other believer has one word to say respecting these things, for each is independent alike, in all pertaining to it, of every other brother or sister. The commission of one is the commission of each and of all. Each and all, so far, stand on the same level.

To this many say: "Facts show that there is a marked difference between the brethren." This is readily admitted. When Christ ascended on high, he gave gifts to his followers for the instruction and edification of the *body*, not for one *part* only, but for *each* and *every* part of it, which might be collected or scattered all over the world, which was to be the field of operation. Although He gave some apostles, some prophets, some pastors, some teachers—it is not true that these, or any one of them, were then, or ever were to be officers, a privileged class over a chartered, organized body of believers, called Christ's Church. If it were, and were to be binding upon all Christians, in all ages, past and to come—then the whole is binding; apostolic succession not only, but prophetic, evangelical, miraculous gifts and graces, the pastorate, and exhortation and teaching must be according to divine arrangement, and nobody again need complain of hierarchical usurpation.

The meaning of these words is evidently this: The church, and the *world too*, needed a collection of suitable men to hear and know what Christ should say and do, as a necessary qualification of witnesses for him. They had another work also to do, which was to write a history of all this, although these services, as they themselves show, were not exclusively for them. Others saw and testified, both by word, and by their pens. Nor was the work of preaching the Gospel exclusively their own, as history informs us. Neither was it confined to the different classes, nor to any one of them mentioned above, or in 1 Cor. 12 : 28–31, and Heb. 12 : 22–23; for immediately on the descent of the Holy Spirit, every believer, (not every clergyman and every layman, for there was no such invidious,

unchristian distinction then,) "went everywhere, preaching the word, and breaking bread from house to house."

And further, the sacred history shows, that the work of giving laws and ordinances to Christ's Church devolved not on the Apostles, nor any others enumerated above; for Christ himself had done this before his ascension. Paul said, "*God* had set," etc. All these had been set in, or prepared for the Faithful before the crucifixion, Christ's Church, as a necessary appendage to its establishment, its growth, symmetry, endurance, and ultimate glory.

The Apostolic work and functions were necessary; but no more so than those of the Prophets, the teachers, the helps, the governments, or leadership, and those gifted with miraculous power, gifts of healing, and of speaking in an unknown tongue. Now the Church and Christ himself saw the necessity, to his and their success, of miraculous powers, manifested in prescience, or the ability to foretell future events, and in raising the dead, healing the sick, causing the blind to see, the deaf to hear, the dumb to speak, etc., etc. But for this gift of speaking, how could the sixteen or eighteen different nations, represented on the day of Pentecost at Jerusalem, have heard of the wonderful things described and alluded to by Peter? How could the Gospel have spread with such amazing rapidity all over the world, but for such instrumentalities already provided for the emergency by the great Head of the Church? Interpreters, exhorters, teachers were equally necessary, and were appointed by Him who saw the end from the beginning. But it should be known, that each and all of these gifts belonged to the Church in common, not to brethren of different, sectional, and distant localities, to be indefinitely multiplied. Nor were all of these peculiar either to the Christian or Jewish dispensations. Patriarchal times also enjoyed many of them; hence the propriety of Paul's language, "*God* hath set"—not the Son alone, as the last king in Zion. The terms used are applicable for each and all the dispensations. Apostle means the sent of God. It was applied to Christ—to others than the twelve—the servant or messenger of another. The devil has his apostles. Again we say, these servants or graces enumerated above, were essential to the Church of God—of Christ. They lived in the persons of the good of every age, from Abel to the present, and must live in the persons of the good to the end of time.

Paul inquires, Are all Apostles? etc., etc., knowing very well it is an embassy, a faculty, a gift, and not an officer of which he spoke—but merely some of the gifts which Christ had given to be used by the brethren; consequently, it would be right, and a duty for each and all of them to covet the best gifts. In another place he institutes a comparison between these gifts, and gives his reasons why he would prefer one to another. It is very apparent that this is the true sense of the term, and not the one given it to constitute an office of distinction, everywhere forbidden by Christ. It is not the act of choosing and ordaining a man by the imposition of hands that makes an apostle, preacher, exhorter, ruler, help, etc., but the gifts, as all who observe can see. It is natural for one man to lead, or govern,

and not for another. This may also be said of mere dumb animals. Some men are naturally sagacious, eloquent, communicative, instructive, logical, persuasive, moving. Another is studious, perceptive, discriminative; another sympathetic; another bold, courageous, zealous, aggressive. It is not pretended that any one brother possesses all of these, nor any considerable part of these qualifications, or gifts, in an eminent degree. It is enough that he excels in any one of them, so far as to be a useful leader in that particular. And this distinction he received from God, and not from the Church. Still he may feel and say, I am an unprofitable servant—by the grace of God I am what I am. And while he instructs and edifies others in some things—others, in their turn, edify, instruct, and serve him. But suppose we read Paul's exhortation to the brethren thus: "But covet earnestly, not esteem it a matter of indifference, whether you or another one be elected to an office—a high, and most honorable, lucrative, and favored station, but *covet*, desire, and seek *earnestly* a good, fat office—the *highest* station, even to that of a Pope. Never mind, though this would make Paul use the word covet in a bad sense, condemned by the tenth commandment—the end justifies the means." And if the present construction—that implying office and judicial office, too—be correct, why does Paul continue his discourse by adding, "And yet show I unto you a more excellent way," even than that one of being possessed of these somewhat secular gifts, as some of them were? All these gifts were necessary and desirable—yet he, Paul, preferred love or charity. Read the thirteenth and fourteenth chapters of 1 Cor. for a more ample discovery of Paul's views of preaching the Gospel, and of church polity. Especially notice verses three and five, of chapter thirteen—prophesying is preaching; and Paul would rather that *all* were preachers. Why, Paul! what a heretic you are!

ESTABLISHED CHURCH CONGREGATIONS—Assemblies or ASSOCIATIONS, willing and ready to hear the Gospel, are among the human means of discipling men to Christ, and of which all may avail themselves in fulfilling the mission assigned them, except in those instances where the people have elected their speakers, teachers, *pastors*, if the term suits any better. It is not intended to abridge any such privilege, or discourage any such practice, but merely to insist on its being understood as not of divine appointment as now practised. The assembling ourselves together for mutual edification and instruction, and the increase of Christ's kingdom, is according to primitive examples and directions in this matter, which show that all might preach, or act, one by one, in meetings of brethren; that all may be benefited. Their example is doubtless a good one, and perhaps the best; but I do say, that no man or congregation is bound by this example, when they can find a better. But should "a stranger come among" such congregations, and desire to speak, and take part in the public exercises, it would, to say the least of it, be unapostolic to forbid him. Any brother, one by one, if the people wish to hear him, has a right to speak, being responsible only to God for the right use of this privilege. But if ten or twenty men have

built a house for public worship, and selected one man to be their speaker—they can shut and bar their door against every body else, unchristian though it might be. A better way, however, is to have, first, a convenient place; next, chairmen, moderators, or presidents, or superintendents, always prepared to occupy the time, some one or more of them, when others do not choose to do it. In this way, all may learn, be taught, and edified.

Suppose an Apostle, or even Christ himself were to come into our church assemblies to “establish and confirm” them in the faith; and suppose some of the brethren from whence they came, “whose praise was in all the churches,” were to come, would they find admittance to preach and exhort, reprove and comfort? Would not the Baptist first ask them, Have you been immersed and joined *our* church? Would not the Episcopalian ask, Have you been ordained by a Bishop? And where is your gown? And so on, through all the different denominations. Now and then a self-conceited, egotistical, pharisaical man might say, No, you can not preach here at present; I do not know you. I am set here to guard *my* pulpit and Christ's Church from all innovations and heresies. And, furthermore, *I myself* have something to say which is more befitting the people and the occasion, than any thing you can say. Go your way; my people are at peace among themselves and the world, and I do not wish to have them disturbed. Now, this is not the better way. Progress will find little favor in such an organization. This was not the primitive way.

When the disciples of our Lord were all as one started on a common errand, with a common commission, gratuitously, freely, impartially given, with common rights and privileges, and into a common field—each had an equal right to go, do, and say just what he or she, in their judgment, aided by the constitutional charter of Christ himself, might think best. Oh! what a glorious sight! No one would intrude upon the rights of another; no one would assume what his commission did not plainly award to him; but each would esteem other better than himself. No sectarian, narrow-minded views, or covetous desires were manifested; but they were one. All were at liberty to work when and where they could; all were invited and urged to do all, and the best they could, for their Master, and commended for their fidelity.

Go, preach, and disciple all nations, was the command; but as to the manner how, Christ left no instructions, except as found in the general commission; nor did the Apostles appear to have any settled, fixed, and uniform practice. All this matter was left, as it should be, to individual sagacity, aided by the general tenor, the unity of the Gospel, and the Christian charter and the Holy Spirit. And each individual was responsible to God how he acted, as well as how he spoke, and not to one another. It was not so much the part of the disciples to labor, to govern, and teach one another, as to disciple others—to bring men from the kingdom of Satan into the kingdom of Christ. There was a world lying in wickedness. A new Gospel was to be preached, and the laborers were few. Men were dying, and hasting to the judgment unprepared, and all diligence should be made

to save those ready to perish, rather than to make more comfortable those already in the ark. No judges or jurors were needed to try offenders; that emergency had already been provided for. Each disciple was to be his own prosecutor; *all* of them were to be the jurors to try them, and pronounce sentence.

Nor had they *any* legislative business whatever to perform. Christ had performed all this, not only for that, but for all time. There was mainly but the one business, that is, to preach, to disciple men. True, every new convert was to be baptized, and the Eucharist must often be celebrated, all which might be done by any one, by few or many, and as it were while running to warn others of their danger, and while pulling them out of the fire. The work of baptizing was committed to those who preached—go, preach, and baptize. Who shall go? All the saved. The right to Baptism would call for an administrator, and Christ provided for it. That of the Supper might be celebrated in solitude, alone by any believer, or by many, by either passing the bread and the cup from one to another, or by any one of the number going round with it. It was intended to benefit themselves—but Baptism to benefit others, being a confession of faith to be witnessed by others.

GOD HATH SET some *in*, not over the Church; the *Church*, not the churches, congregations, or assemblies; *hath*, not does, and will; some individuals with peculiar gifts, those gifts of which we have been speaking, that is, the Church general, not the individual congregations, needed the acquaintance, the experience, the teaching, acquisition of APOSTLES, or persons sent or selected for that very purpose, to be witnesses for Christ, and a medium through whom He could transmit a knowledge of himself, of his words and acts, and of the nature and design of his kingdom, then about being established. Indeed, how could He and the Church have dispensed with just such help? The *whole* Church—all who then believed and all who might thereafter believe? Certainly they were not needed before they had been chosen. And *Christ's* Church needed them not, before it had an existence in its peculiar form. And, after its complete establishment, the Church, as such, needed not the help which was peculiar to the Twelve, for that work had been done. They had given their testimony, had written and given to the world Christ's words and acts, once for all. What they had done was then no more the property of their generation, than they now are of ours. Yet their work has been done, and they have sealed it with their blood, and entered into rest. The emergency for their labor having ceased, and the local assemblies nor any other human agencies to disciple men, having no just claim upon their services, they and their peculiar duties ceased, as a matter of course.

Whosoever wants to engage in a thoroughly correct and normal course of instruction and mental culture, must needs begin with lessons from the Bible. No one is exempt from this rule. Every one, be it in the blooming spring and sunny morn of juvenile life, in the fullness and maturity of manhood, or be it in the snowy winter of advanced age, and after the longest gathering in of all the harvest of

human wisdom and worldly experience, at the old man's life's decline—*every one*, it is truthfully asserted, must be instructed and receive his lessons unceasingly from and out of this Book of books! And what is plainer than this, that *teachers* are to be required to diffuse a general knowledge of Biblical truth throughout the world? All should know it from the least to the greatest.

While teaching the *revealed* Word, we would, by no means, withhold from the student a knowledge of the theology of nature, nor of other sciences and the arts. They ought, on the contrary, to help him in his search after instruction—a knowledge of God, of His Works, His Ways; and of man, his nature, his duties, and various relations to the outer world—from *all* the books which God has given. *All* these are most legitimate sources. No being can teach like God. No schoolmaster is superior to His Law, natural, physical, and moral, as an instructor.

First, then, teach the student all about the Divine Book, the Bible, its origin, its Author. Teach him all about the Works and Ways of this almighty and all-wise Author of the sacred volume. But the Bible first, the Bible last, the *Bible* all the while, and at any time, as the great and all-important Text-Book—the criterion by which to test all subjects for consideration. Let the student know what good the Lord our God has done, what He is unceasingly doing in our behalf, for our spiritual advancement, and our eternal salvation, and what He has promised to accomplish for us, for ever and ever. Assist the student to get also a knowledge of the heathen gods and the idols of the olden and modern pagan nations. Help him to compare them with our heavenly Father and Creator, the Divine Author of our holy Christian religion—help him to compare the Bible with the pretended sacred books of all those heathen nations—the Vedas of the Hindoos, the Zend-Avesta of the Parsees, the “Kings” of the Chinese, and all the numerous religious documents of the Buddhaworshippers in India, Ceylon, Java, Thibet, and among the Mongols in Tartary; help him to compare the beneficial and civilizing influence of Christianity with the constitutions, precepts, statutes, and governments which are but a natural outgrowth of such heathenism. Help him to study and to compare the commandments and precepts of those pagan nations with those that are found in God's Word, so as to enable all, intelligently, to decide upon their comparative merits or demerits. Teach him also the influence which other systems have on the MORALS, the social habits, and civil institutions of mankind, and the necessity of a Divine Revelation *in word*, as well as in deed. And if, with all these efforts, the scholar committed to your care remains an infidel, give him for *his* diploma a paper with blank lines, on which the candidate had better write in large capitals: “DISMISSED, FROM WANT OF CAPACITY TO KNOW GOD.”

The Bible is the best, the only book which can give man a true and adequate knowledge of himself—of his duties, responsibilities, and destiny, here and hereafter. And nothing so well qualifies a student to begin and pursue the study of the Natural Sciences and the Arts, as a thorough knowledge of the Bible and its Author—man and his immortality.

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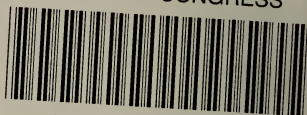
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